



UNIV  
REPORT

ON THE

CENSUS OF THE N.-W. PROVINCES  
FOR THE YEAR 1865.

The first attempt to take an accurate Census of the population in these Provinces was made under the orders of the then Lieutenant-Governor, the Hon'ble J. Thomason, in 1853. All former enumérations had been to a great extent conjectural. The actual population of a small area was told, and, on the data thus ascertained, the number of the remaining inhabitants was estimated. The Census of 1852, however, was a regular house to house numbering of all the people in the Province at one fixed time—viz., the night of the 31st December, 1852. It was the intention of Government that this first attempt should be followed at intervals of ten years by similar operations; and, if circumstances had not occurred to prevent this intention from being carried out, the second Census of the North-West would have been taken on the 1st January, 1863. But in the interval which had elapsed, the country had suffered from terrible calamities: there had been a grievous civil war, a destructive famine, and large portions of the land had been visited by pestilence. It was not, then, till 1863 that it was determined to make a fresh enumeration of the people.

2. On the 24th October, 1863, the following orders were issued:—

*From Secretary to the Government of the North-Western Provinces, to Officializing Secretary to the Sudder Board of Revenue, North-Western Provinces (No. 1244A).—Dated Nynie Tal, the 24th October, 1863.*

“ Sir,—The Hon'ble the Lieutenant-Governor has determined that a Census of the population of these Provinces be taken on the 31st December, 1864—the same system being followed on this occasion as in 1852, and the suggestions of the Board, in paragraphs 45 to 49\* of their letter No. 532, dated 4th August last, being adopted.

“ 2nd.—The Census of 1852 was, His Honor understands, conducted under the immediate supervision of the Board, and the elaborate report of your predecessor, the late Mr. G. J. Christian, renders any detailed instructions unnecessary now. *Mutatis mutandis*, the circular orders of Government and the Board then issued are equally applicable now; and I am to request that the Board will take the subject into their immediate consideration, and revise these circulars, so as to adapt them to present use.

\* It will be necessary to prepare the same *Mouzahwar* Tables that were prescribed by Mr. Thomason in the orders of 1852: the object being to see that no spot is omitted from the registration, and that the blank forms of register for each village, which are to be the basis of the Census, embrace the entire area of every pargannah. The preparation of these may at first sight seem simple enough, but experience shows that time is required both for their preparation upon uniform principles and for the corrections of any discrepancies. Many alterations in village and pargannah boundaries have taken place lately, and the destruction of records in many of the districts in 1857-58 may occasion new difficulty and embarrassment.

The Vernacular *Mouzahwar* and English Pergunnahwar Registers should come for inspection and check to some central authority, as they did before to this Board's Office.

The attempt may be made on this occasion to enumerate children under twelve years distinct from adults.

Columns 6 to 9 of the form should be filled up from the Settlement Returns where the district has come under revision of Settlement; if from the *Pitwarces'* papers, then those for 1869 or 1870, whichever may be found more complete; otherwise from the best sources available—these being stated in the District Officers' reports.

The caste and occupation of the head of each family may also be stated, which will facilitate classification into “agricultural” and “non-agricultural,” and will also give a mass of valuable details as to the numbers of each caste, which might be worked up hereafter into a complete Census for each caste.

In the revision of these orders, the remarks made by Mr. Christian in para. 550 of his Report should be kept in view, so that the experience gained during the last Census may be turned to the best advantage.

In giving early indication to the Board of the intentions of Government, non-Government trusts that the instructions proposed to be issued to District Commissioners may be without loss of time submitted to Government for approval; and that arrangements may be fully matured, so as to ensure a more complete and accurate return than any that has hitherto been obtained."

5. In compliance with the directions thus received, the Board of Revenue issued orders for the taking of the Census the results of which are now reported. The 31st December, 1864, was fixed as the date for the enumeration; but as this was found an inconvenient day, it was eventually postponed to the 16th January, 1865. A more accurate classification than that followed in 1861 was prescribed, and, while the main features of the former Census were preserved, additional distinctions were adopted.

6. Starting, as in 1861, with the principle that the population should be determined by an actual house-to-house enumeration, to be made on the same day throughout the Province, distinguishing the sexes, the two great creeds, and classifying the people according as they followed agricultural or non-agricultural occupations, the Board in 1865 went on to provide for the collection of statistics showing the different occupations and trades of the people, and their various castes. The policy of securing these statistics had been suggested by Mr. Dick, formerly Commissioner of Bihar and Bengal. In addition to this, the Board took advantage of the opportunity to collect what information could be procured regarding the settlement of the several prevailing castes in the different parts of the country, their origin, and the manner in which the subsidiary castes had separated themselves from the parent stock.

5. The Circular Orders issued from time to time on all these points will be found in Appendix I.

6. In November, 1864, orders were received from the Government of India to suspend all operations connected with the Census; but these orders were shortly afterwards rescinded, and the enumeration was successfully effected on the night of the 16th January 1865.

7. Before attempting to describe the mode in which the Census was taken, it is necessary to draw attention to a circumstance which renders it impossible to adopt in this Province the procedure followed in European countries. Taking the English enumeration of 1861 as a type of an European Census, it will be observed that the fixed population was for the most part enumerated by its own agency, and that the enumerators had merely to collect the householders' schedules, filled up by the occupiers of houses.<sup>1</sup> In India such a course would be impossible: the estimated portion of the

<sup>1</sup> The first duty of the enumerator was to deliver in the census-day the week preceding the 8th of April, 1861, to every occupier of a house or tenement, a "enumerator's schedule," to be filled up by or on behalf of such occupier under a penalty in case of wilful default, with the following particulars respecting himself and family, — name, sex, age, place of birthplace, condition as regards marriage, relation to head of family, and residence; noting also whether any one were blind, or deaf and dumb. The schedules—which were almost identical with those used in taking the Census in 1851—were of two sizes: the smaller size adapted for ordinary families, containing spaces for 12 names; and the larger, intended for large households and schools, differing from the 12. An adequate supply of each description, with a liberal allowance for waste, was forwarded from the Census Office to the Local Registrars, and by them supplied to the enumerators, the total number of separate forms thus distributed being nearly 6,000,000.

The large public institutions were not furnished with schedules. For the use of the enumerator in determining and collecting the whole of the area of the poor native population of Bihar, the village headmen, zamindars, and other persons responsible for the same, were given a "enumeration book" in which to enter the particulars required by the Act. In the case of the similar institutions, which were not considered as separate enumeration districts, a "special schedule," printed in red, was delivered by the enumerator to the institution head.

The schedule was to be filled up by the occupier with the requisite information concerning every person who dwelt in the house or apartment on the night of Sunday, April 10th, 1861. No member of the family absent at that night was to be entered, except in the case of persons who were engaged in their usual

people is so small, and individuals are so apathetic, that very little information could be collected if such a system were adopted in the Census of a large population like that of these Provinces. Great difficulties have been experienced even with the small Census of the island of Bombay, taken in 1864, where it is said "there is much ground for believing that many persons escaped being enumerated, and that the recorded number is much below the actual amount of the population."

S. At the Census of 1865, except in the cases of European residents and of a few enlightened natives who applied for returns, householders' schedules were not made use of. Even in the few instances where these schedules were filled up by occupiers of houses, the returns thus compiled were those in which most omissions were found, and most corrections were necessary. Every care, indeed, had been taken to explain how the forms were to be filled up; but the caste entries were almost invariably incorrect. In one district it was observed by the Collector that the popular idea of castes among European householders seemed to embrace no other distinctions than those of "Mahomedaus" and "Hindoos." I am not aware how the late Census of Calcutta was taken; but it may be accepted as a fact that at present, in extended Census operations in this country, no reliance can be placed on returns filled up by house occupiers.

9. If in India, however, the backward state of education has deprived us of an advantage possessed by countries more favorably situated in this respect, there are circumstances in the North-Western Provinces which make the mere enumeration of the population—and especially of the great bulk of it, the rural population—a matter of less difficulty than in England. The machinery for the enumeration is ready at hand, and not untried in statistical investigations. In the Village Accountants is to be found an agency for collecting information acquainted with the circumstances and the residents of the several villages, and accustomed to enquiries of a similar nature. The villages themselves are compact. The isolated farm-houses so common in England—the three or four cottages long distant from the village to which they belong—the scattered houses of a straggling parish—find nothing to correspond with them in this country. There may be outlying hamlets occasionally, but as a rule the villages are self-contained—the houses, or huts as they would be called elsewhere, in close juxtaposition; and the facilities for enumeration are still further increased by the numbers living in one enclosure. The small size of an Indian village, with a population of a thousand inhabitants, would be surprising to those accustomed only to the more comfortable residences of the English peasant. Even in the towns, though the facilities are less than in the country, the heads of wards (Meer Mohulladars), from their position and intimate knowledge of their fellow-wardsmen, make expert and useful enumerators.

10. This being the case, the method followed in the Census operations of 1865, which was exactly similar to the procedure of 1853, may thus be described:—

I.—A preliminary enumeration of the people was first made by the tellers, one of whom was allotted to an average of a hundred houses. The returns thus formed were then

labor during the night, and who regularly returned home in the morning. Persons travelling by railways or otherwise were in like manner to be enumerated at the hotels or houses at which they might stop on the following day.

On Monday, the 8th April, 1861, the enumerator had to visit every dwelling-house in England and Wales, in order to collect the schedules which they had left in the course of the week preceding. When the schedule was already filled up, the enumerator had to see that the entries were made in a proper manner, and to satisfy himself that the particulars were likely to be correct. If from any cause the schedule was not filled up, it was his duty to fill it up himself from the verbal information of the occupier or other competent member of the family. He was directed in all cases to ascertain carefully that no person who abode in the house or lodgings on the previous night was omitted, and that no person then absent was included, except those travelling or out at work during that night, and who returned home on the following morning. He was authorized to correct any schedule which contained manifestly false particulars. When satisfied of the correctness and completeness of the entries, he noted the receipt of the schedule in his memorandum book, in which he entered also the particulars respecting the number of houses, inhabited, uninhabited, or building; of persons who slept in barns, sheds, out-houses, &c.; of residents temporarily absent, and strangers temporarily present.—Extract from the General Report of the Census for England and Wales 1861 published in 1863.

carefully tested on the spot by supervisors, each supervisor having under him from ten to twenty tellers, and all ascertained errors were corrected. The returns were then subjected to a second check by the Government officials.

II.—All errors having in this way been eliminated as far as possible, the returns thus checked were re-distributed to the enumerators ; and on the night fixed for the Census, each teller carefully compared the entries in his return with the actual facts to be recorded. The returns were then finally collated and compared in the offices, first, of the Sub-Collector (the Tehseeldar), and afterwards of the Collector, by whom they were furnished to the Board ; and they form the ground-work of the tables now published.

11. The preliminary enumeration was completed in the early months of the cold weather of 1864, and was then subjected to a double test—first by the supervisors, and second by the county officials. This scrutiny was accomplished by the end of the year ; and the returns then revised were again checked by, and altered so as to correspond with, the actual facts existing on the night of the 10th January, 1865.

12. The accompanying extract from the Report of Mr. W. Forbes, C. B., Collector of Meerut, and paras. 2 to 9 of Mr. Hume's Report for Etawah (printed entire as an appendix), serve to explain the procedure adopted in these and other districts, and to illustrate the care which was taken in making the enumeration throughout the Province.

*Paragraphs 4 to 9 of Mr. Forbes' Report, dated the 22nd May, 1865.*

"The following was the system adopted :—Every village and hamlet, and every "mohullah or other sub-division in the larger towns, had its enumerator assigned to "it—in the former, the Patwarees ; in the latter, the Mohulladars or other respectable "inhabitants who were willing to undertake the duty. The preliminary step was to "affix a number upon each enclosure (*ahatah*), and a separate number upon each house, "in regular order as they were situated throughout the village or sub-division of a "town ; at the same time entering such numbers in separate columns in the mouzahwar "form. All detached places of habitation in the village areas—as, for instance, ferrymen's "and faqueers' huts—found their places in this statement or register. Simultaneously "also were entered the names of heads of families, castes, occupations, and number of "the members of each family, excluding carefully strangers, travellers, and casual "visitors..

"The Census, or numbering of the people, to be made on the night of the 10th January, 1865, required a larger establishment than had been employed in the preliminary steps. Lists of those appointed to the work, and the village or sub-division of the village or town entrusted to each, were prepared and submitted by the Tehseeldars for approval. All were at their posts at the end of the first week in January; and from the 8th to the 15th idem, no one was allowed to be summoned or to attend to such summonses if issued, on any pretence whatever. Separate arrangements were made with officers in charge for the enumeration of subordinate officials and others at Rail-way stations, Police stations, &c. The Census of the cantonment, and its regimental bazaars, was carried out by Colonel Cookson, Cantonment Magistrate, who also, too, had the experience gained from the Census in 1852. The final operation of numbering was completed during the night of the 10th January; and the papers immediately given in and subjected to examination and comparison in the tehsils, and subsequently in the Sudder Office, previous to the preparation of the returns now submitted."

13. The precautions thus observed, and the fact that a Census is no longer a novelty in these Provinces, and has thus excited no suspicion in a very suspicious people, have tended, it is confidently believed, to secure an enumeration more complete and more accurate than that of 1853. All reports coincide in ascribing to the Census of 1865 as much accuracy as can be secured for Indian statistics. We have now also the great advantage—of which my predecessor, Mr. Christian, had not the benefit—of being able to compare the results of the present Census with those of a previous enumeration. It has not, therefore, been thought advisable in reporting the results of the present operation to follow the method pursued in reporting the Census of 1853. The report for that year comprises four hundred and thirty-six pages. The first eighteen are devoted to the Circular Orders of Government and of the Board prescribing the mode in which the Census should be taken; the next six show how the returns of area and revenue were dealt with in the Board's Office; and, with the exception of thirty pages occupied by the general statements and remarks upon them, the whole of the remainder of the volume—nearly four hundred pages—is devoted to the district returns, two for each district; to a narration (as far as possible in the words of the Officer charged with the duty) of the process of compiling the returns in each collectorate; and to an explanation of the variations existing between the statistical details for the Provinces published in 1848 and the Census returns then compiled.

14. The mode in which the Census was taken, differing nothing from the procedure of 1853, has already been briefly described; and it is not considered necessary to repeat what has been so largely dwelt upon in the report of the previous Census—the method adopted in both cases being identical.

15. The mere territorial changes in the limits and areas of the various districts composing the province are not of much interest, except where they have affected the total area under the administration of this Government. Since 1852 they have been of infrequent occurrence, and, with the exception of the transfer of the Delhi Division to the Punjab territories, the few changes that have been made have had for their object to secure a more compact construction of subordinate jurisdictions, or to define more sharply local boundaries. A memorandum of these changes has been compiled in the Board's Office, and sufficiently indicates the extent to which they will affect comparisons drawn between the results of 1853 and of 1865, thus explaining phenomena which might otherwise be thought exceptional. It will be found prefacing the General Statements. But even were it desirable to do so, it would not be possible to adopt the plan of the former report. The returns now compiled are far more numerous and bulky than those of 1853, while the reports submitted by District Officers are singularly few and meagre. Mr. Hume is the only Collector who has gone at all deeply into the progress of the population in his district. His Report is printed entire, and will be found full of interest.

16. In the present Report, therefore, it has been determined to omit the details noticed in paragraph 45 of Mr. Christian's Report, which occupy the best part of his volume; and, while giving more copious and detailed statements for the several districts, to confine attention to the more interesting and salient features which are there depicted.

17. Following this principle, the information collected at the recent Census has been embodied in two series of tables—the one general, and the other more detailed. The first series is arranged according to the divisions composing the Province, and the districts subordinate to them. The second series is arranged in the same order, but descends further into particulars, the information contained being given for the several hundreds (pergunnahs) and sub-districts (tchseels) into which each district is divided.

18. The series each contain seven tables, given in consecutive order, comprising the following returns:—

#### GENERAL STATEMENTS.

No. I.—Area and population in the divisions and districts of the North-Western Provinces.

No. II.—Area and population, shewing the differences as exhibited in the Census of 1865 and of 1853, with the percentages of increase or decrease, and the proportion of males to females.

No. III.—Land revenue, area, and population.

No. IV.—Population, arranged according to castes.

No. V.—Population, arranged according to occupations.

No. VI.—Number of houses in pergunnahs and in towns with the average number of persons to each house, in towns with more than 20,000 inhabitants.

No. VII.—Classified statement of towns and villages in the North-Western Provinces.

#### DETAILED STATEMENTS.

Nos. I. to VII.—These are similar to the above, but the statistics are here arranged according to the hundreds composing each district.

19. The preparation of these returns has occupied much time and has entailed a large amount of labor upon the Board's Office. In the Comparative No. II. Return of the Detailed Series, and in Nos. IV. and V. of the General Returns, the mere mechanical work has been very great. In the preparation of the former return no less than 15,000 operations of rule of three, 17,000 of addition, and 6,000 of subtraction have had to be worked out; and as all these have had again to be subjected to independent check, some idea may be formed of the arithmetical labor expended on this statement alone.

20. The compilation of the General Statements Nos. IV. and V. has also been a most laborious task. It was not thought necessary at the outset to lay down any form or special rules for the preparation of these returns. This omission proved a source of great inconvenience. The district returns came in without any uniformity of design. While one Collector sent in a Return of Castes containing more than three hundred different headings, a second would condense all the different castes of his district under half a dozen separate entries. It was the same with the Occupation Returns. Where there had been such a want of system in the original returns, it was impossible to compile from these any satisfactory general statement; and after several attempts to get over the difficulty, it was eventually found necessary to return almost the whole of the Caste and Occupation Statements, with a view to their being remodelled on a form which was then furnished. Much time and labor were thus wasted; but when the instructions issued in 1864 were drawn up, the numerous distinctions of sub-

sidiary castes afterwards brought to light had not been anticipated, and the issue of any sample of headings for the Trade and Occupation Statement had not been thought necessary.

21. Before noticing the results brought to light in the several returns which have been prepared, it will be necessary to allude to the alterations which in the interval between 1853 and 1865 have occurred in the territorial arrangement of the North-West. Without explanation on this head, the figures for 1865, when compared with those for 1853, would in some cases lead to erroneous conclusions. Prefaced to the General Statements is a memorandum shewing the different causes of increase and decrease in the areas of the several districts, and the ultimate results, whether of increase or decrease, in each. A reference to this will fully account for all variations where they exist. It will be convenient, however, to notice the main alterations here.

22. The events of 1857 led to the severance of the Dehli Division from the North-West Provinces, and to its incorporation with the territories under the Punjab Government. A small portion, however, of the Dehli District—the pergannah of Lonee, on the left bank of the Jumna—still remains under this administration, being merged in the Meerut District, to which from its situation it properly belonged, as also thirty-two villages which were transferred from Delhi to the Boolundshuhur District. With these exceptions the whole of the Dehli Division, which in 1853 contained a population of 2,195,180, has been transferred from the Government of the North-West to that of the Punjab.

23. The Meerut, Rohilkund, and Agra Divisions have also undergone slight modifications in form. A portion of the Allygnrh District has been transferred from the Meerut Division to that of Agra. A similar change has been made in the Rohilkund Division, certain pergannahs formerly in the Budaon District having been transferred, along with two from the Allygurh District already noticed and others from that of Furruckabad, to form the sub-district of Etah, in the Agra Division.

24. Other alterations which have affected the total area of the Rohilkund Division, and some which have affected only the areas of the districts comprising that division, without altering the total area of the division itself, have also occurred. Among the first may be mentioned the gift in full sovereignty by Her Majesty's Government of a large tract of land in the Bareilly District, and of thirteen villages in the Moradabad District, to His Highness the Nawab of Rampoor, as a reward for his loyal services in 1857.

25. As instances of the second class may be enumerated, transfers from the districts of Moradabad and Bareilly to the newly-formed sub-district under the Superintendent of the Turrae. Without altering the limits of the division, these have altered the areas of the subordinate districts, and their hundreds. Allowance for all these changes has been made in the No. II. General Statement, and in the Detailed No. II. Returns. Wherever the percentage of increase or decrease in a hundred has exceeded five per cent., no comparison of the status as shewn in the two enumerations of 1853 and 1865 has been attempted.

26. At the Census of 1853, the district of Goruckpore formed a part of the Benares Division. Though now again incorporated with that division, it formed at the commencement of 1865 a division by itself, and, for purposes of comparison, therefore, the statistics for Goruckpore have been distinguished from those of the Benares Division in 1853 in the comparative tables now published.

27. One other point requires notice. At the Census of 1853, the Ajmere, Jhansie, and Kumaon Divisions were all excluded: they have been included in the late enumeration. The procedure pursued in taking the Census in the other divisions was followed in Ajmere and Jhansie; but the physical nature of the country and the sparse-

ness of the population in Kumaon rendered it impossible to carry out there a house to house enumeration taken everywhere simultaneously on a fixed date.\*

28. With the above introductory remarks, I now proceed to examine the results ascertained at the late Census, and specially those that relate to the density and the progress of the population, or to the proportion of the sexes.

29. These topics are illustrated copiously in the first three of the statements and of the tables.

30. It will be observed that the territories under this Government comprise an

<sup>†</sup>The area of Kumaon—a mountainous re- area of 88,379 square miles. Excluding the gion—is estimated, and not measured. cultivated land not paying revenue, 37,105 square miles of this are cultivated; but this figure does not show the cultivated area of the Kumaon Division.

	<i>Square miles.</i>
Total area, excluding Kumaon Division,	72,379
Total cultivated ditto,	37,105

This surface contains 89,764 townships or parishes, and supports a population numbering 30,110,615, or 361 persons to the square mile. †

31. In England and Wales the population is 344·06 to the square mile; but if Scotland be included, it falls to 259·8 to the mile. The actual figures for these two portions of Britain stand thus :—

	<i>Population.</i>	<i>Area.</i>	<i>Density.</i>
prop England and Wales, ...	20,066,224	58,321 square miles	= 344·06
Notland, ...	3,062,294	30,686 ditto	= 99·79
No. Britain, Total, ...	28,128,518	89,007	ditto = 259·8
No. <sup>king the international measure, the density of the population in Britain is—</sup> VI.— <sup>in pergunnahs at,</sup> ...	... 100·24	to the square kilometre.	
No. VII.— <sup>and Wales,</sup> ...	132·72	"	
Provinces. ...	38·49	"	
North-Western Provinces, ...	139·30	"	"

The accompanying table, taken from *Le Dictionnaire de l'Economie Politique*, published in 1854, gives the density of the population in the principal European countries, arranged according to their order, taking the most thickly-populated first:—

Belgium, ...	... 147·40	per square kilometre.
Saxony, ...	180·03	"
Holland, ...	98·68	"
Wurtemburg, ...	90·23	"
France, ...	67·81	"
England, ...	67·63	" <sup>\$</sup>
Switzerland, ...	58·63	" <sup>\$</sup>
Bavaria, ...	58·04	"
Portugal, ...	41·62	"
Hanover, ...	37·02	"
Denmark, ...	36·95	"
Sweden, ...	6·85	"
Norway, ...	2·90	"

34. It will be observed from this that the North-Western Provinces takes the second place, coming immediately after Belgium, and before Saxony.

\* The Census of Gurhwal was not simultaneously taken on the 10th January. There existed no machinery for doing so in 4,000 villages, in which few persons could read or write, and in which, from public burdens and assessments having been always based on Census returns, every person thought himself interested in making a false return.

Each of 41 Putwaras had to go to about one hundred widely-separated villages, and the making of the Census occupied several months.

<sup>†</sup> Taking the metric measures in conformity with the decision of the International Statistical Congress, the North-Western Provinces have an area of 216,152 square kilometres, and the average of the population is 139·30 to the kilometre.

35. The facts recorded in the *Dictionnaire* in regard to England not answering to circumstances shown in the latest Census, I have thought it advisable, in order to avoid any chance of error, to take other figures in addition to those recorded in the French work quoted above.

36. The following tables are compiled from the *Encyclopædia Britannica*, *Keith Johnston's Gazetteer*, and the *Annuaire de l'Economie Politique*:—

A

N. B.—Those marked thus \* are taken from Colton's General Atlas.

<sup>f</sup> Before annexation in 1859 and subsequent years.

‡ After annexation.

B.

II.—POPULATION AS SHEWN IN THE "ANNUAIRE STATISTIQUE" FOR 1862.				
	Kilometres.	Date of Census.	Population.	Average to square kilometre.
N. W. Provinces,	...	216,152	1865	30,110,615
Fraunce,	542,397	1861	37,382,225	68·91
Austria,	645,152	1857	35,019,058	54·27
Baden,	15,284	...	1,835,952	87·40
Bavaria,	76,175	1857	4,615,748	60·59
Belgium,	29,456	1861	4,781,957	160·64
Brazil,	7,137,000	...	7,677,000	1·07
Chili,	362,340	1857	1,558,319	4·3
Brunswick,	3,618	1857	274,069	74·6
China,	3,500,000	...	350,000,000	100·
Denmark,	56,843	1860	2,605,024	45·83
Equator,	644,006	...	1,040,000	1·61
Argentine Republic,	2,491,000	...	145,000	.58
Spain,	506,648	1857	15,518,516	30·63
Papal States,	27,512	1862	1,730,464	62·90
Great Britain,	313,128	1861	29,307,199	93·59
Greece,	49,167	...	1,067,216	21·70
Hanover,	38,456	1858	1,843,976	47·95
Hesse, Electoral and Dueal,	17,932	...	1,574,310	87·79
Italy,	248,820	...	21,728,529	87·32
Ionian Islands,	2,836	...	246,483	86·91
Mexico,	1,613,127	...	7,559,514	4·87
Netherlands,	32,589	1860	4,321,416	132·60
Java,	...	...	12,324	0·95
Portugal,	100,031	1861	3,928,410	39·22
Prussia,	280,194	1861	18,497,458	66·01
Russia, *	...	...	64,000,000	...
Saxony,	14,988	1858	2,122,145	147·6
Sweden and Norway,	737,332	1855	5,167,974	7·00
Switzerland,	40,731	1860	2,534,242	60·7
Turkey, Europe,	...	1860	1,100,000	...
Wattenburgh,	19,450	1859	1,785,000	91·2

\* The area of Russia in Europe is not given in the *Annuaire*.

maining districts, twenty-nine in number, five have an average density of between 200 and 300 persons to the mile; three between 300 and 400; eleven between 400 and 500; seven between 500 and 600; two between 600 and 700; and one close upon 800, viz., 797, the most thickly peopled of all.

42. The subjoined statement, giving the population for the several provinces in France, Belgium, Italy, and for the counties of England and Wales, taken from the latest records, will afford the means of comparing the relative position of those countries and of these provinces.

## D.

*Statement showing the Population in the several Counties and Provinces of England, Belgium, France, and Italy.*

Name of Counties.	Area in square miles.	Population.	Average population to the square mile.	Name of Counties.	Area in square miles.	Population.	Average population to the square mile.
<b>ENGLAND.</b>							
Bedford,	462	133,287	292·83	Somerset.	1,636	444,873	271·93
Berks,	705	176,256	250·01	Southampton,	1,672	481,815	298·17
Buckingham,	730	167,993	230·13	Stafford,	1,135	746,943	656·36
Cambridge,	821	176,016	214·39	Suffolk,	1,480	337,070	220·99
Chester,	1,103	503,428	457·40	Surrey,	748	831,093	1,111·09
Cornwall,	1,363	369,390	270·62	Sussex,	1,464	363,735	249·45
Cumberland,	1,564	205,276	131·25	Warwick,	881	561,655	637·74
Derby,	1,623	339,327	209·76	Westmoreland,	738	60,817	80·23
Devon,	2,582	584,373	225·71	Wiltz,	1,352	249,311	184·40
Dorset,	987	166,789	191·08	Worcester,	738	307,397	430·07
Durham,	973	508,666	522·78	York (Riding),	1,201	240,227	200·02
Esex,	1,637	404,551	244·32	(West Riding),	4	40,433	10,105·25
Gloucester,	1,208	450,770	386·1	(North Riding),	2,110	245,154	116·18
Hereford,	836	123,712	147·1	(West Riding),	2,671	1,507,796	564·50
Ipswich,	611	173,250	283·7				
Huntingdon,	339	64,250	187·4				
Kent,	1,624	733,799	459·0				
Lancaster,	1,905	190,599	275·10				
Leicester,	827	295,666	361·6				
Lincoln,	1,161	246,246	214·61				
Middlesex,	1,206	406,455	338·26				
Montgomery,	174,673	303·18					
Norfolk,	516	431,798	853·48				
Nottingham,	983	227,704	231·17				
Northumberland,	1,932	343,023	173·73				
Nottinghamshire,	822	293,867	357·60				
Oxford,	539	170,944	321·32				
Rutland,	130	21,461	145·74				
Shropshire,	1,291	240,959	186·63				

## WALES.

Anglesea,	502	54,609	180·82
Brecknockshire,	719	61,627	85·71
Cardigan,	693	72,245	104·24
Carmarthen,	947	111,796	118·05
Carnarvon,	279	95,694	165·27
Denbigh,	603	100,776	167·12
Flint,	289	69,737	241·39
Glamorgan,	825	317,752	371·63
Merioneth,	602	38,963	64·72
Montgomery,	755	66,919	86·63
Pembroke,	628	96,978	153·30
Radnor,	425	25,382	59·72

## ITALY.

Barletta,	346·2	40,393	127·8
Brezaia,	1,683	475,915	292·8
Cagliari,	931	434,631	476·6
Catania,	791	534,679	427·0
Milan,	1,139	869,174	701·76
Pavia,	1,247	410,146	318·7
Savona,	1,213	165,923	135·3
Alessandria,	1,025	637,629	525·5
Foggia,	2,674	706,837	279·4
Genua (Genoa),	1,592	613,370	404·1
Napoli,	2,515	573,392	228·70
Pistoia, Marzio,	461	121,020	261·14
Turin (Turin),	2,064	621,263	277·1
Salerno,	3,219	573,212	179·2
Sassari,	4,131	219,373	52·9
Potenza,	1,185	255,542	217·7
Foggia,	1,213	210,154	177·2
Messina, Corato,	3	145,555	492·6
Milano,	23	215,373	972·6
Reggio,	1,143	170,846	151·5
Pavia,	1,072	215,070	211·8
Venosa,	1,053	191,661	177·8
Lecce,	719	214,827	298·2
Rieti,	732	21,918	126·4
Ancona,	442	257,122	581·7
Ascoli,	475	212,574	451·2
Forlì,	513	173,481	347·7
Perugia (Perugia),	1,074	201,773	184·0
Pescara,	1,227	214,177	161·3
Salerno,	1,074	121,187	113·5
Trapani,	731	73,247	100·3
Orvieto,	516	40,393	227·8
Firenze (Florence),	2,268	701,702	309·4
Arezzo,	2,280	229,654	174·0
Grosseto,	1,717	85,540	49·9
Livorno (Leghorn),	126	113,309	899·9
Lucca,	561	262,542	468·0
Pisa,	1,163	235,613	200·0
Siena,	1,454	193,853	132·1
Abruzza (Citra),	1,244	338,698	271·4
Abruzza Ultra I.,	1,242	210,035	169·3
Abruzza Ultra II.,	2,550	329,555	134·2
Calabria (Citra),	4,152	620,789	125·1
Calabria Ultra I.,	61	235,260	3,903·9
Calabria Ultra II.,	2,297	475,759	189·3
Capitanata,	2,072	401,016	193·5
Molf. d. Salento),	1,783	366,913	207·5
Nap. I. (Naples),	3·2	577,120	2,295·1
Principato (Citra),	2,272	577,559	214·0
Principato Ultra I.,	1,413	85,566	271·7
Terra di Bart.	3,708	574,669	242·7
Terra di Lavoro,	2,501	745,630	157·1
Terra di Otranto,	2,584	441,463	155·0
Catanzaro,	1,155	141,592	151·0
Cefalonia,	1,765	404,657	131·1
Gargano,	1,511	235,763	145·0
Noto (Gag.)	1,029	378,063	271·9
Palermo,	1,459	237,611	170·2
Taranto,	1,752	333,519	195·0
Taranto (Tarento),	1,221	201,266	150·6

## D.—(Contd.)

Name of Provinces.	Area in square miles.	Popula- tion.	Average of popu- lation to the square mile.	Names of Provinces.	Area in square miles.	Popula- tion.	Average of popu- lation to the square mile.
FRANCE.							
Ain,	2,238	369,767	163·8	Lot,	2,004	295,542	147·6
Aisne,	2,322	564,597	243·1	Loir-et-Garonne,	2,027	332,065	163·8
Allier,	2,762	346,432	129·0	Loire,	1,963	137,367	69·1
Alpes Basses,	2,600	146,368	56·3	Maine-et-Loire,	2,755	526,012	190·9
Alpes Hautes,	2,144	125,101	58·1	Manche,	2,263	591,421	261·3
Alpes Maritimes,	1,683	194,578	115·6	Marne,	3,116	385,498	123·7
Ardèche,	2,110	388,529	184·1	Marne-(Haute),	2,986	254,413	106·7
Ardenne,	1,955	329,111	168·1	Mayenne,	1,966	375,163	190·8
Ariège,	1,738	231,820	145·0	Mauricie,	2,322	428,643	184·6
Aube,	2,315	262,785	113·5	Moselle,	2,365	305,540	129·0
Aude,	2,340	283,606	121·2	Morbihan,	2,667	486,504	182·4
Aveyron,	3,340	396,025	81·9	Moselle,	2,034	446,457	219·5
Bouches-du-Rhône,	1,936	507,112	239·2	Nièvre,	2,595	332,814	128·2
Calvados,	2,145	480,392	224·0	Nord,	2,170	1,303,350	600·6
Cantal,	2,215	240,523	107·1	Oise,	2,218	401,417	180·9
Charente,	2,300	373,081	161·7	Orne,	2,329	423,350	181·8
Charente-Inférieure,	2,501	481,060	192·4	Pas-du-Calais,	2,505	724,338	289·1
Cher,	2,747	323,323	117·7	Puy-de-Dôme,	3,039	576,409	190·0
Corrèze,	2,215	310,118	140·0	Pyrénées-(Classes),	2,862	436,628	152·6
Corse (Corsica),	3,331	252,889	76·0	Pyrénées-(Hautes),	1,730	240,179	139·9
Côte d'Or,	3,311	384,148	114·3	Pyrénées-(Orientales),	1,571	181,763	115·6
Côtes-du-Nord,	1,967	626,676	319·8	Rhône-(Bas),	1,777	577,574	325·0
Creuse,	2,133	270,055	126·6	Rhône-(Haut),	1,548	515,802	333·2
Dordogne,	3,492	301,657	143·7	Rhône,	1,066	662,493	621·5
Doubs,	2,028	226,280	146·1	Saône-(Haute),	2,028	317,183	156·4
Drome,	2,508	326,644	130·3	Saône-et-Loire,	3,270	582,137	178·0
Eure,	2,244	395,661	177·3	Sarthe,	2,371	466,155	196·6
Eure et-Loire,	2,117	290,455	137·2	Savoie,	2,513	275,039	109·4
Finistère,	2,545	627,304	240·2	Savoie-(Haute),	1,767	267,496	151·4
Gard,	2,236	422,107	187·1	Seine,	183	1,953,660	10,560·3
Gers,	2,390	295,831	125·1	Seine-Inférieure,	2,298	789,988	343·8
Gironde,	3,714	667,133	179·6	Seine-et-Marne,	2,154	352,312	163·6
Garonne-(Haute),	2,529	484,051	191·4	Selle-et-Oise,	2,141	513,073	240·0
Hérault,	2,352	409,791	171·9	Sèvres-(Deux),	2,315	328,817	150·7
Ille-et-Vilaine,	2,554	584,930	227·0	Somme,	2,313	572,646	244·4
Indre,	2,624	270,054	102·9	Tarn,	2,155	353,633	161·8
Indre-et-Loire,	2,332	323,573	138·8	Tarn-et-Garonne,	1,403	232,551	162·3
Isère,	3,163	577,748	182·6	Var,	2,299	515,326	224·2
Jura,	1,581	298,053	157·3	Vaucluse,	1,328	268,955	202·0
Landes,	3,420	300,839	85·9	Vendée,	2,595	395,693	152·5
Loire-et-Cher,	2,389	269,029	112·6	Vienne,	2,574	322,028	122·1
Loire,	1,803	517,603	286·7	Vienne-(Haute),	2,118	319,595	156·3
Loire-(Haute),	1,900	305,521	160·8	Yonne,	2,230	415,485	186·3
Loire-Inférieure,	2,593	580,207	223·2		2,781	370,905	133·2
Loiret,	2,551	352,757	138·3				

## BELGIUM.

Antwerp,	1,096	447,326	408·1	Liège,	1,118	522,070	467·0
Brabant,	1,269	785,748	619·2	Limburg,	931	193,852	208·2
Flanders, West,	1,251	634,916	507·5	Luxemburg,	1,706	199,697	117·1
Flanders, East,	1,158	791,813	683·8	Namur,	1,415	294,286	207·9
Hainault,	1,438	801,413	557·3				

43. The extremes of density in the sub-divisions into which the districts of the

North-Western Provinces are divided vary from 6,773 to the square mile\* in the Dehat Amaunt of Benares, which contains the city of that name, to 37 to the square mile in Agoree, Robertsgunge, in the Mirzapore District. It will be seen from Table No. I., which contains full details on this subject, that, putting aside the sub-divisions (hundreds) containing large towns, the population, even in the purely agricultural hundreds, is remarkably thick. It is, in fact, the rural population that gives to the North-West Provinces its high place as a densely-peopled country. The hundreds—as pergunnahs may be rendered for English ears—contained in the accompanying list are all agricultural. None of them contain a town with more than 6,000 inhabitants; yet they each have an average density exceeding 500 to the square mile, and in some cases exceeding 600, 700, 800, and even 1,000 to the square mile.

\* The mean town density in England, as ascertained by the Census of 1861, is 5·73 persons to an acre, or 3,665 persons to a square mile.

## E.

District.	Pergunnah.	Area.	Cultivated.	No. of persons to each square mile.
Mozaffernuggur,	Slickarpore Shooan,	100'02	76'76	519
Meerut, ...	Kotanah,	73'65	64'59	686
Bijnour,	Chupowlee,	67'88	44'62	614
Moradubad,	Sherkote,	152'65	88'07	530
Budaon,	Billarce,	325'95	233'17	584
	Bisowlee,	97'18	79'98	535
	Satasee,	86'54	69'99	516
	Shahjee,	60'64	43'22	694
	Serowlee, North,	68'20	42'48	605
	Ajan,	20'57	14'51	687
Bareilly, ...	Sirsawan,	32'20	24'15	700
	Kabur,	53'04	43'10	667
	Riteha,	167'60	125'54	585
	Senehee,	83'64	58'67	662
	Bullen,	36'94	24'71	658
	Serowlee, South,	67'16	43'40	564
	Tilhur,	124'82	98'19	640
Shahjelanpore,	Jullalpore,	73'76	48'74	576
	Klera Bujhera,	86'68	62'42	560
	Meeranpore Kuttra,	12'74	7'57	686
	Burragan,	81'83	54'37	620
Agra,	Khundowlee,	217'82	118'63	506
Furrukabad,	Irraduttinggur,	158'19	146'11	561
Futtelhpore,	Kakhtumow,	31'42	22'67	621
	Bindkee,	82'24	61'09	539
	Kootla,	41'42	23'17	612
	Sooram,	142'86	74'93	654
	Nawahgunge,	100'99	61'21	680
Allahabad,	Mirzapore Chowharee,	19'24	8'65	1,006
	Kewacee,	137'44	80'44	610
	Meh,	147'89	81'48	684
	Seenuilra,	163'91	74'17	565
	Jhoosee,	116'01	70'92	621
	Mahouli,	261'01	116'12	538
Azimgurh,	Kourea,	60'33	31'63	614
	Atrowlia,	116'30	60'12	617
	Sugree,	222'64	103'19	577
	Gopalpore,	56'81	25'67	605
	Talooka Khun,	9'88	6'81	737
Jounpore,	Ditto S.	30'02	15'78	589
	Benalsuremo,	47'85	32'75	722
	Rajee,	68'57	50'18	828
	Zafrabad,	7'79	5'553	641
	Kurreatdost,	29'41	20'55	685
	Murreahoo,	193'67	120'06	643
	Talooga Gopalpore,	45'25	29'97	678
	Bursutice,	83'41	49'92	552
	Ungilee,	270'57	144'96	585
	Chunda Songra Mow,	33'96	21'23	599
	Kurreat Menda,	19'57	14'54	719
	Karee Budalore,	37'01	23'67	649

44. Mirzapore Chowharee, with its teeming population averaging 1,006 to the mile, though only a small hundred containing nineteen and a quarter square miles, is a wonderful instance of high density. The pergannah is situated in the Allahabad District, on the left bank of the Ganges, and borders on the Oudh frontier.

The Collector, Mr. Ricketts, has furnished the following remarks on the subject:—

"The density of the population in Mirzapore Chowharee is rather a startling fact, but it is capable of explanation. It was well known long ago, and was owing to the oppression in Oudh under the old regime. It is said that for miles beyond our border

\* "Be chirag"—without a vestige: (a village) "villages came and settled in our territory, though they still ruined beyond hope. It means literally without a right.—(Elliot's Glossary, p. 53.) "cultivated their own lands in Oudh. The position of Mirzapore Chowharee, a perfect island of British territory in Oudh, was very favorable for these refugees. The Oudh people

"have been gradually returning to their own villages for some time past."

45. Turning to the General Statement No. I., it will be observed that the Agra Division is the most thickly populated, containing 474 to the square mile; next in order is Gorakhpore, with 465 to the square mile; Benares stands next, with 447 to the mile; then Rohilkund, with 440; last in order are Meerut 415, Jhansi 198, Ajmere 160, and Kumaon 58, to the mile.

46. To give to an Englishman unacquainted with India a standard by which to measure the comparative density of population in these Provinces is, owing to the different circumstances of India and Europe, and the less advanced stage of the former country, not a very easy matter; but Nottinghamshire affords an instance which, though on a small scale, is to the point. That county, with its large agricultural population and few large towns (it has only five with more than 5,000 inhabitants each), supports 357 persons on each square mile. This is but little below the average of the North-Western Provinces, where the density is 361 to the square mile.

47. In France and Italy the "Seine-Inférieure" and Bergamo are respectively the Provinces which correspond most closely to the North-Western Provinces in average density of population. The exact figures are:—

Seine-Inférieure,	...	348	persons to the square mile.
Bergamo,	...	346	ditto ditto
North-Western Provinces, ...	...	361	ditto ditto

48. Comparing Belgium with these Provinces, it may be noted that the population of Antwerp (province) is identical in density with that of the Benares Division,—viz., 447 persons to the square mile; while in Luxemburg there is a very close similarity to Jhansie, the average population in Luxemburg being 199·7 to the square mile, while in Jhansie it is 198· to the square mile. Jhansie, however, is three times as large in area as Luxemburg, while Benares is eleven times the size of the Province of Antwerp.

49. Those, however, who wish to compare this with other countries will find the means of doing so in the statement given above, and it is hoped the foregoing remarks and tables will illustrate, as fully as is requisite, the more remarkable features in regard to density of population in these provinces.

50. From this subject I now turn to the distribution of the people according to creeds, ages, and sexes.

51. The bulk of the people profess one or other of the two religions, Hindooism and Islam, and may thus be distinguished according to their creeds.

52. Of the thirty millions inhabiting these Provinces, nearly twenty-six millions are Hindoos, and four millions and a quarter Mahomedans. The latter, it will be seen, bear but a small proportion to the idol-worshippers, whom during their political ascendancy they not unfrequently subjected to compulsory conversion. They form less than a seventh of the whole population, there being only 100 Mahomedans to every 60 Hindoos. The divisions in which they preponderate, or rather are most numerous, are those of Meerut and Rohilkund, where they comprise nearly a fifth of the population; and more than half of the entire number of the Mahomedans in these Provinces—viz., 2,197,202 out of 4,243,207—reside in those northern districts. They are fewest in Jhansie, where they dwindle down to less than an eighteenth of the population.

53. The manner in which they are distributed throughout the territories under the North-West Government will be apparent from the accompanying tables. These shew the proportion borne by Mahomedan residents to the total population of the several divisions to be, in—

Meerut,	...	22·53	per cent, or 1 Mahomedan to	4·43	Hindoos.
Rohilkund,	...	22·56	„ or 1 „ to	4·48	„
Kumaon,	...	20·48	„ or 1 „ to	4·48	„
Ajmere,	...	12·83	„ or 1 „ to	7·78	„
Gorakhpore,	...	12·06	„ or 1 „ to	8·29	„
Benares,	...	9·59	„ or 1 „ to	10·42	„
Allahabad,	...	9·37	„ or 1 „ to	10·66	„
Agra,	...	8·50	„ or 1 „ to	11·75	„
Jhansie,	...	5·80	„ or 1 „ to	17·28	„

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District.	Agricultural.						Non-Agricultural.							
	Total.	Males.	Men.	Boys.	Females.	Women.	Total.	Males.	Men.	Boys.	Females.	Women.		
						Girls.						Girls.		
Meerut,	1,611,412	809,469	657,716	232,233	711,443	558,840	262,603	1,934,347	1,034,251	650,037	383,014	900,996	563,079	317,017
Kumawat,	338,001	221,335	133,267	91,078	214,505	142,185	72,081	65,038	35,801	18,123	17,070	20,837	19,984	9,853
Rohilkund,	2,811,238	1,627,263	904,425	563,135	1,286,976	819,837	407,138	1,185,010	630,545	492,441	228,104	655,415	304,435	190,940
Agra,	2,610,359	1,462,113	917,039	550,204	1,172,240	774,809	307,377	1,046,870	607,539	672,083	324,550	749,331	502,538	246,733
Jhansi,	810,880	579,757	177,563	101,974	237,223	168,604	78,056	435,558	226,258	144,121	84,137	207,270	140,507	60,763
Allahabad,	2,307,101	1,261,111	821,982	439,120	1,105,390	735,025	370,305	1,718,244	807,004	685,393	312,511	820,337	652,368	267,969
Gorakhpur,	2,359,623	1,261,769	738,551	523,228	1,137,854	718,710	419,128	624,976	335,223	205,552	129,071	289,753	181,253	108,500
Banaras,	3,040,114	1,638,376	1,031,569	606,807	1,401,738	975,710	426,359	2,014,987	1,052,750	631,595	369,156	963,937	678,636	285,301
Ajmer,	199,518	110,846	68,558	42,757	88,673	64,510	33,094	172,019	92,653	63,978	32,675	79,366	50,914	28,452
Total,	16,023,282	8,671,568	5,420,890	3,250,575	7,356,714	4,839,101	2,517,311	9,839,126*	5,233,819	3,347,654	1,886,165	4,005,307	3,050,779	1,524,528

"Including Railways and Military.

District.	Agricultural.						Non-Agricultural.								
	Total.	Males.		Boys.		Females.	Women.	Total.	Males.		Boys.		Females.	Women.	Girls.
		Men.	Boys.	Boys.	Boys.				Men.	Boys.	Boys.	Boys.			
Meerut,	337,790	188,569	110,006	72,083	159,101	99,205	69,753	695,339	221,135	131,931	327,173	203,652	118,521		
Kumaon,	124,157	64,469	39,695	24,774	69,988	39,954	20,934	5,536	3,295	2,034	1,262	2,310	1,626	614	
Rohilkund,	481,013	261,764	168,610	96,118	226,219	144,507	81,742	684,860	354,468	220,093	134,365	350,102	215,537	115,145	
Agra,	111,166	60,731	37,360	23,371	50,435	33,251	17,184	287,394	120,614	94,104	60,510	130,754	90,677	46,107	
Jhansi,	13,830	7,416	4,363	3,053	6,414	3,778	2,636	4,848	24,516	16,391	8,155	20,302	13,174	7,123	
Allahabad,	136,118	69,511	43,762	25,749	66,607	44,935	21,672	286,984	150,508	89,712	51,666	155,876	92,206	43,610	
Gorakhpore,	281,736	147,364	80,402	60,902	134,372	83,653	50,801	133,178	70,903	42,656	28,317	62,575	40,562	21,313	
Banaras,	160,031	85,360	55,161	33,199	74,671	61,259	23,372	376,391	196,215	124,495	71,720	180,176	124,304	55,872	
Almora,	24,976	13,386	8,252	5,434	10,390	6,501	3,839	30,655	16,184	10,654	5,510	14,471	10,146	4,355	
Total,	1,680,224	896,111	547,261	344,743	784,227	607,009	281,128	2,562,982*	1,317,777	852,995	494,471	1,215,209	860,457	414,522	

\* Including Railway and Military.

G.G.G.

## ABSTRACT OF TABLES.

District.	Hindoos.		MANYEDANS.	
	Agricultural.	Non-Agricultural.	Agricultural.	Non-Agricultural.
Meerut,	... 1,611,412	1,334,347	5456	347,790
Kumaon,	... 438,901	65,638	1301	124,457
Rohilkund,	... 2,914,238	1,185,960	2965	481,013
Agra,	... 2,610,389	1,646,870	3841	111,166
Jhansi,	... 516,986	435,528	4572	12,830
Allahabad,	... 2,367,101	1,716,241	4206	136,118
Gorakhpore,	... 2,339,623	624,976	2066	231,736
Banaras,	... 3,030,114	2,014,687	3986	100,031
Ajmere,	... 199,518	172,019	4630	21,076
Total,	... 16,028,262	9,839,126 *	3501	1,650,221
				2,352,586 *
				6040

\* Including Military and Railway.

MANOEDANS.

Percentage of Non-Agricultural on total Native population.

Percentage of Non-Agricultural on total Hindoo population.

Percentage of Non-Agricultural on total Native population.

56. The results of the Census presented to view in the first General Statement and tables have not been, as far as we have now gone, difficult to deal with or to illustrate. The high density of the population brought to light is not opposed to probabilities. It is impossible to reside long in these Provinces without being struck by their teeming population; and the careful observer, without the present statistics before him, might have anticipated the general results now disclosed; nor is there anything unnatural in the proportions borne by Hindoos to Mahomedans. But the statement and tables in question embrace a further classification of the people—viz., according to age and sex. The information brought together under these two heads is altogether opposed to the experience acquired in Europe; and the subject is further complicated by the excessive inaccuracy of the people in regard to their age, as well as by the known dislike of high-caste Hindoos and of all Mahomedans to give any information as to their females. It is impossible, however, to pass by unnoticed so important a part of the enumeration as the distribution of the people according to age and sex; and, though I have experienced considerable difficulty in coming to any conclusions which may be adopted as just or trustworthy, I have no hesitation in submitting, such as they are, those at which I have arrived. We are at present groping in the dark in our Indian statistical researches, and any attempt to throw light on the matter is better than silence.

57. Statement No. I. shows the total number of the people to be, exclusive of Military and Railway, 30,039,854, of whom 19,337,080 are above twelve years\* of age, and 10,702,774 below that period of life.

It is only in a few European countries that, in taking the Census, the ages of the population have been distinguished. The most recent information on this subject that I have by me gives the following results as the proportion of children under fifteen to the population in eight different countries, viz., France, England, Prussia, Kingdom of Sardinia, Belgium, Styria, Saxony, and Denmark. The average for the eight countries is 33,199 children under fifteen in every 100,000 persons of all ages living; and it varies from 36,047, the highest, in England, to 27,307 in France, where the proportion is the lowest. The proportions for each country are as follows:—

England,	... 36,047	children under fifteen in each 100,000 persons living.	
Prussia,	... 34,711	ditto	ditto.
Sardinia,	... 34,210	ditto	ditto.
Denmark—with the			
Duchies,	... 34,001	ditto	ditto.
Saxony,	... 33,388	ditto	ditto.
Styria,	... 32,830	ditto	ditto.
Belgium,	... 32,300	ditto	ditto.
France,	... 27,307	ditto	ditto.

Taking the average and applying it to our Indian returns, we should expect to find

The total population is 30,110,615, of whom 9,996,23 should be under fifteen. in our population of 30,039,854 (*i. e.*, exclusive of Railway and Military), 9,972,931 under fifteen, and the remainder over that age. Our returns present us with the anomaly of more than this number of the total population being entered as positively under twelve years of age,

58. The actual number recorded in the present Census as under twelve years of age is no less than 10,018,774—that is to say, 40,843 more than we should expect to find under fifteen years of age if the proportions in this country of adults and children under that term of life were capable of being accurately gauged by the application of a standard derived from European experience.

\* The period thus selected has been adopted after careful consideration, and, though it has the disadvantage of not being identical with any of the spaces of life into which the population has been distributed in European enumerations, it is, and especially in the case of females, suited to the conditions of life in this country, inasmuch as there is less difficulty in distinguishing persons who fall under one or other of the terms than would be the case were the line of demarcation fifteen years. Most Hindoo women are mothers, as well as wives, at fifteen; and these appropriately fall within the adult class.

59. I have extracted from the *Dictionnaire de l'Economie Politique* the remarks of a distinguished statist, M. Alfred Legoyt, chef du bureau de la Statistique générale de la France, on the ages of the several populations of the countries I have already named:—

" Le tableau que nous avons sous les yeux fait connaître la population par âge, " d'après des dénombrements récents,\* de la France, de l'Angleterre, de la Prusse, des " Etats sardes, de la Belgique, d'une province de l'Autriche (la Styrie), de la Saxe et " du Danemark. Il résulte des documents recueillis pour ces huit pays, que, sur 100,000 " individus de la population générale, ou en compte 33,199 de moins de 15 ans; 9,264 " de 15 à 20; 8,911 de 20 à 25; 8,264 de 25 à 30; 7,135 de 30 à 35; 6,524 de 35 " à 40; 5,847 de 40 à 45; 5,296 de 45 à 50; 4,476 de 50 à 55; 3,489 de 55 à 60; et " 7,684 de 60 et au-dessus. Le chiffre des individus de moins de 15 ans varie entre " 36,047 en Angleterre, et 27,307 en France. Hâtons-nous de dire que ce dernier " terme de comparaison mérite très peu de confiance, le dénombrement des âges en " France en 1851 ayant éprouvé des résistances qui en ont gravement compromis " l'exactitude. Les Etats qui, après l'Angleterre, comptent le plus d'individus de moins " de 15 ans sont: la Prusse (34,711); les Etats sardes (34,210); le Danemark avec les " duchés (34,001); la Saxe (33,388); la Styrie (32,830); la Belgique (32,300). " C'est encore en Angleterre qu'on trouve le plus d'individus de 15 à 20 ans (9,962), " et en France que l'on en rencontre le moins (8,808). Pour les autres Etats, le chiffre " des habitants de cet âge n'offre pas de différence sensible. Même résultat en ce qui " concerne les adultes de 20 à 30 ans, dont le maximum se trouve en Angleterre " (17,871) et le minimum en France (16,846). Pour les autres Etats, il est : de 17,698 " en Saxe; de 17,280 dans les Etats sardes; de 17,260 en Styrie; de 17,071 dans le " Danemark et les duchés; de 16,910 en Belgique. La France occupe la première " place, et l'Angleterre la dernière, dans la série des Etats qui ont le plus d'habitants de " l'âge de 30 à 40 ans. Les chiffres afférents à ces deux Etats sont, pour le premier, de " 14,753; pour le second, de 12,182. La France est suivie par les autres Etats dans " l'ordre suivant: Etats sardes (14,610); Styrie (14,210); Saxe (13,773); Belgique " (13,530); Danemark avec les duchés (13,289). La France et l'Angleterre conservent " le même rang pour les individus de 40 à 50 ans; le premier de ces Etats, en compte " 12,465, et l'Angleterre seulement 9,629. Vienent ensuite: la Belgique (11,830); la " Styrie (11,080); le Danemark et les duchés (10,923); la Saxe (10,863); et les Etats " sardes (10,830). Le même ordre se maintient pour les individus de 50 à 60, la " France en comptant 10,170 (nombre exceptionnellement élevé et d'une exactitude " douteuse), et l'Angleterre seulement 6,426. Le nombre des individus de cet âge " varie, pour les autres Etats, dans les proportions suivantes: Styrie (8,140); Dane- " mark et duchés (7,686); Etats sardes (7,770); Belgique (7,680); Saxe (7,608). " C'est encore en France que l'on trouverait, si l'on pouvait ajouter foi au dénombré- " ment de 1851, le plus grand nombre de vieillards de 60 ans et au-dessus (10,149). " La Prusse occupe le dernier rang (5,979). Les autres Etats se classeut ainsi par ordre " de longévité: Belgique (8,690); Danemark et duchés (7,843); Etats sardes (7,160); " Styrie (7,240); Saxe (7,136); Angleterre (7,123).

" La presque concordance des documents qui précédent, malgré de grandes " différences dans la situation climatologique des Etats auxquels ils se rapportent, " permet de croire qu'ils représentent avec une exactitude suffisante (excepté pour la " France) la composition par âge des populations européennes."

Europe the average number of children under fifteen is in every 100,000 persons living 33,199, how are we to account for the enormous excess which we now find between the average of Europe and the average of the North-Western Provinces? Can it be possible that there should be the vast difference which the figures in the N. W. Census would indicate in the composition of the North-Western population, considered according to age, and the populations of Europe? The subject requires careful examination.

It has attracted no attention from District Officers, with the exception of Mr. Hume, to whose able report on the Census of Etawah I have already had occasion to refer.

61. On the subject of the ages of the population Mr. Hume makes the following remarks :—

" 52.—My impression is that the average period of life amongst the natives of India is considerably shorter than that of the inhabitants of Northern and Central Europe, on which my calculations have been founded; and that, consequently, in this country the percentage of children up to twelve years of age ought to be considerably greater than in Europe. Taking the European average as our basis, the proportion between children up to twelve and adults above this age ought, as above shown, to be—for a population increasing, as ours would appear to have been, at about the rate of  $\frac{1}{2}$  per cent. per annum—something like 28 $\frac{1}{2}$  to 71 $\frac{1}{2}$ , whereas by our Census it is nearly 35 to 65.

" 53.—Several causes may have combined to produce this result :—1st,—The average duration of life in India is probably shorter than in Europe, and the mortality basis on which our calculations are founded probably requires corresponding modifications." "2nd,—It is not improbable that since the Mntiny the actual rate of increase has been very much larger than  $\frac{1}{2}$  per cent., though, owing to the great losses during the Mntiny, this increase is not apparent in the tables. 3rd,—The increase of 6 $\frac{1}{2}$  percent. may not have been equally divided: much the largest portion may be due to the last three or two years of plenty. Any one of these three causes would largely increase the proportion of children to adults.

" 54.—Moreover, the question, though well deserving attention, is as yet greatly complicated by the startling differences observable in the most celebrated mortality tables, calculated for different portions of the same country for the same period.

" 55.—Calculated on the average European rates for a popnlation increasing at a rate of 1.35 per cent., the proportion in England between children and adults ought to be 33 $\frac{1}{2}$  to 66 $\frac{1}{2}$ ; but, calculated on three different sets of English tables, it would range from rather more than 40 to 60 in London, to less than 31 to 69 in the northern counties. Practically, in 1861, the proportion for the whole kingdom was 39 $\frac{1}{2}$  to 60 $\frac{1}{2}$ —at least, if the figures which you kindly furnished me (and which do not differ widely from those given in Keith Johnson's latest edition) are correct."

62. There would appear to be some errors in the results arrived at by Mr. Hume in the last paragraph quoted, though the average he has deduced for all Europe is, if not absolutely correct, a very close approximation to the average result obtained from different enumerations in different European countries. Taking M. Legoyt's figures, it would seem that the average European proportion of children under fifteen to the population above that age is, as I have already observed, 33,199 to 66,801. In England, for the same terms of life, the Census of 1841 showed the proportions to be 36,047 to 63,953; while the Census of 1861 gives 7,150,024 children under fifteen, to 12,916,200 persons above that age, or 35.63 children under fifteen to 64.37 above fifteen in every 100 persons. Mr. Hume, it will be observed, gives the number of children under twelve in the total popnlation for England as 33 $\frac{1}{2}$  per cent., to 66 $\frac{1}{2}$  per cent above that age; as about 40 to 60 in London; as 31 to 69 in the northern for the whole kingdom in 1861 as 39 $\frac{1}{2}$  to 60 $\frac{1}{2}$ .

63. The actual figures recorded in the Census of England and Wales for 1861, for the first three quinquennial periods of life, terminating at the close of the fourteenth year, are as follows:—

		Under 5 years.	5 to 10 years.	10 to 15 years.	Percentage of children under 15 to total population.	Percentage of children under 15 to total population.
England and Wales,	{ M. 9,776,959 F. 10,229,963	1,354,907 1,215,875	1,172,960 1,171,106	1,059,889 1,045,287	35·63	29·44
<i>Divisions.</i>						
I. London, ...	{ M. 1,207,781 F. 1,496,293	160,893 181,403	149,335 150,024	130,799 133,550	33·06	27·49
II. South Eastern, ...	{ M. 919,181 F. 929,450	119,727 118,669	107,249 107,095	100,370 97,878	35·24	28·91
III. South Midland, ...	{ M. 633,737 F. 661,760	86,909 86,458	78,457 74,464	74,320 72,066	36·48	29·81
IV. Eastern, ...	{ M. 650,026 F. 682,434	76,390 74,530	68,957 68,351	61,966 63,495	36·48	29·84
V. South-Western, ...	{ M. 879,191 F. 956,523	120,160 118,565	108,029 107,321	101,059 97,717	35·56	29·17
VI. West Midland, ...	{ M. 1,193,582 F. 1,237,936	162,701 168,381	144,959 146,050	122,970 127,830	36·43	30·16
VII. North Midland, ...	{ M. 634,467 F. 634,461	87,452 87,232	76,916 76,925	68,588 67,973	36·02	29·84
VIII. North-Western ...	{ M. 1,418,625 F. 1,516,914	202,458 200,783	169,121 162,269	150,769 150,967	35·54	29·48
IX. York, ...	{ M. 591,822 F. 1,023,715	138,988 129,593	120,438 120,771	105,192 104,570	36·20	30·06
X. Northern, ...	{ M. 577,627 F. 573,743	81,233 61,667	71,213 69,726	61,944 59,590	37·16	30·91
XI. Monmouthshire and Wales, ...	{ M. 655,147 F. 657,629	83,701 87,214	78,323 77,160	71,912 69,242	36·05	29·71

64. It will not be difficult to calculate from this the number of children under twelve. The correct number, taking the proportion of children of

\* In Sweden it is 75 to 171. ten and eleven years of age as 41 $\frac{1}{2}$  per cent. of the total number between ten and fifteen, would seem to be for all England, 5,907,970 under twelve, and 14,158,254 above that age—that is to say, 29·44 per cent. of the population would be under twelve. This is tolerably near to the number given by Mr. Hume in his 62nd para. as the number of children under twelve, deduced from the European average he has arrived at from the tables referred to in his Appendix A. The figures given by Mr. Hume for England in 1861, for London and for the northern counties, are, however, quite incorrect, as will be evident by comparing them with the table above, extracted from the Parliamentary Census Reports for that year.

65. Mr. Hume's elaborate tables are available for those who prefer them to the tables made use of in the body of this Report. They are based upon twelve sets of tables of mortality compiled in different countries at different times, and reflect great credit upon the Collector of Etawah for the labor and ability he has thus devoted to illustrate by European comparisons the composition of the population of these Provinces. It is quite possible, indeed, that they may afford a better means of illustrating the position of our population than the tables which have been compiled in this Office, as the rate of mortality in Europe a hundred years ago would be more analogous to Indian mortality rates now than the improved European rates of late years. There are, however, some objections to this view—they are all of them of a date long anterior to the present; they are all of them founded on not very large groups of figures; some of them, as those of Dijon, refer only to particular classes of the community; and they were all compiled when the collection of vital statistics was more empirical and less understood than it is now.\* It will not, therefore, excite surprise when we find that, tested by later information, they do not agree with the vital statistics of the countries to which they

\* Extracted from Mr. John Evans' *State of Human Mortality (Everywhere in Britain)* giving a brief account of most of the tables mentioned, and to be found appended as a note at the end of this Report.

refer, though at the time they were compiled they correctly delineated\* the condition of life in those countries. Examined by the light of later information, we find more or less errors in all of them. Take, for instance, the population according to Mr. Hume's table, at different quinquennial periods, and test its percentage on the total population by information on the same subject taken from recent enumerations, as given in M. Legoyt's remarks.

The average of the population under fifteen to the total population, according to Mr. Hume's table, is—

In England,	...	...	...	30·84 per cent.	According to Census.— 36·04 in 1841; 35·63 in 1861.
For France,	...	...	...	30·24 "	
For Sweden,	...	...	...	28·66 "	27·30. 28·3.—Dr. Berg's tables.
In Prussia (Berlin),	...	...	...	35·84 "	34·71.
For Prussia (Silesia),	...	...	...	31·80 "	
For Holland,	...	...	...	29·87 "	
And from twelve different tables,	...	...	30·67 "		Foreign countries, 33·19.

In the adjoining column will be seen the percentage shown by enumerations.

Again, testing the accuracy of the return in another way, we find similar results. The fifth line of Mr. Hume's table shows, for each of the mortality tables he has made use of, the number of children in each 1,000 births who might be expected to attain their fifth year. Dr. Farr (Registrar-General's Office) has lately submitted a monograph on the mortality of children in Europe, which gives, in one of the statements by which it is illustrated, information of the same nature as that to be found in the fifth line of Mr. Hume's tables—the only difference being that Dr. Farr takes as his unit a much larger number than Mr. Hume.

The following are the percentages as shown by the two tables :—

	England.	France.	Sweden.	Prussia.	Holland.
Mr. Hume's 1st,	43·9	65·4	66·3	41·8	69·9
" " 2nd,	54·4	54·8	...	57·4	
" " 3rd,	69·	59·1			
Dr. Farr's,	73·6	71·1	79·6	68·2	67·2

In no case is the percentage identical, and in most instances there is a very large difference between the results. Dr. Farr's figures are taken from statistics subsequent to 1851; Mr. Hume's go back to the 18th century.

66. But though I have not availed myself of the table compiled by the Collector of Etawah, it may be of use to others. It is to be regretted that Mr. Hume had not more recent information to work upon. His calculations are always accurate, and the system on which he has compiled the two tables contained in the last appendices to his Report is most admirable.

67. The tables H. to H.c., which are subjoined, have been compiled in the following manner:—

The proportion of children under twelve to the total population has been ascertained for England from the Census of 1861; for Sweden, where statistics of life have been carefully and systematically recorded for more than a hundred years, from the enumerations of 1805, 1810, 1820, and 1830; for Sardinia and Pied-

mont, where the males out-number† the females, from the Census of 1848.

The proportions thus ascertained, which in the case of England may be accepted as absolutely correct, have been applied to the population of the several districts in the

\* Some of the tables, however, are very good ones, specially Wargentin's.

North-Western Provinces ; and the number of children under twelve, according to the English, the Swedish, and the Sardinian proportions, has been deduced for each of those districts ; while, for purposes of comparison, the actual number recorded as under twelve at the Census has been entered in a parallel column.

In tables H., H.A., and H.B., the sexes of the children are distinguished. In the last table they are not shown.

## H.

*Number of Boys and Girls in proportion to the Population which should be found in the divisions of the North-Western Provinces were the statistics of life in India the same as in England.*

Division.	Boys.		Girls.	
	Deduced.	Reported.	Deduced.	Reported.
Meerut,	633,576	622,861	598,384	747,936
Kumaon,	98,894	134,702	87,463	102,582
Rohilkund,	836,470	1,021,726	684,303	856,005
Agra,	778,110	954,671	601,602	707,401
Jhansi,	163,073	197,319	114,407	165,087
Allahabad,	720,601	829,255	607,219	703,616
Gorakhpore,	548,096	742,208	463,299	599,748
Benares,	806,967	1,080,881	747,474	790,904
Ajmere,	70,461	86,426	55,022	70,360

## H.A.

*Statement showing number of Boys and Girls deduced from the Population according to the proportion of children under twelve to total Population in England ; also the number as shown by the Census, North-Western Provinces.*

	Boys.		Girls.		Excess per cent. of the actual numbers on those deduced.	
	Deduced.	Census of 1866.	Deduced.	Census of 1866.	Boys.	Girls.
Deyrah,	18,505	19,908	11,849	15,287	7.60	29.
Salaranpore,	143,674	179,064	111,426	140,149	25.26	25.77
Mozzafarnuggur,	111,742	141,234	89,034	115,082	26.	29.
Meerut,	196,659	234,330	167,427	201,615	19.	28.
Bolundshuhur,	128,343	162,671	107,163	131,307	27.	22.
Allygurl,	160,863	184,764	121,480	144,596	33.	19.
Kumaon,	60,392	82,797	52,090	61,678	37.	16.
Gurhwal,	38,614	51,995	34,473	40,804	35.	19.
Bijnour,	111,422	141,743	91,833	109,948	27.	26.
Moradabad,	176,260	209,599	146,866	178,026	20.	21.
Budaon,	144,862	182,056	110,958	146,408	26.	25.
Bareilly,	222,912	271,375	183,427	238,789	22.	30.
Shahjehanpore,	165,315	199,891	133,869	167,849	21.	26.
Turni,	16,699	16,461	11,356	13,985	5.	23.
Muttra,	131,364	164,549	104,184	124,001	25.	19.
Agra,	168,251	198,053	134,434	165,945	18.	21.
Farrukhabad,	161,446	187,309	118,192	137,336	24.	16.
Mynpoory,	118,325	147,813	87,948	100,110	26.	14.
Etawah,	105,376	128,327	79,138	90,130	22.	14.
Etah,	103,349	128,659	77,603	92,880	24.	20.
Jaloun,	66,889	77,003	52,605	53,123	16.	1.
Jhansi,	66,962	68,800	48,155	57,665	21.	19.
Lulutporo,	39,199	51,516	33,749	44,399	31.	32.
Cawnpore,	192,082	213,908	167,650	180,860	11.	15.
Futtehpore,	107,567	126,639	92,668	109,307	17.	18.
Banda,	114,208	136,002	98,727	116,120	19.	18.
Allahabad,	221,774	267,094	187,881	216,666	16.	16.
Humeerpore,	82,779	94,622	70,392	81,783	14.	16.
Gorakhpore,	648,095	742,208	463,299	599,746	35.	29.
Azingurh,	227,208	288,151	180,662	189,686	27.	5.
Jounpore,	167,831	197,716	131,000	143,847	18.	10.
Mirzapore,	163,885	197,641	146,978	167,440	21.	16.
Benares,	124,624	143,864	108,641	116,021	16.	6.
Ghazepore,	213,418	253,419	181,242	174,911	10.	3.
Ajmere,	70,463	80,426	55,022	70,360	23.	28.

*Numbers of Children, showing Boys and Girls, deduced for the North-Western Provinces from the total Population shown at the present Census, according to the proportions existing in Sardinia and Piedmont, where the Males exceed the Females.*

Districts.	Total deduced.	Total actual.	Total boys deduced.	Total boys actual.	Excess per cent.	Total girls deduced.	Total girls actual.	Excess per cent.	Deficit per cent.
Deyrah,	29,797	35,195	14,970	19,908	32·99	14,827	15,287	3·10	
Saharunpore,	231,081	320,103	126,143	179,954	42·66	124,938	140,149	12·18	
Mozaffernuggur,	197,684	256,316	99,316	141,234	42·21	98,368	115,062	16·99	
Meerut,	347,606	435,845	174,637	234,330	34·18	172,959	201,615	16·56	
Bolundshuhur,	221,043	293,978	111,504	162,671	45·89	110,439	131,307	18·89	
Allyghur,	268,193	320,360	134,740	184,764	37·13	133,453	144,590	8·35	
Kumaon.	111,790	...	56,163	...	...	55,627			
Gurhwali,	72,078	...	36,212	...	...	35,866			
Bijnour,	200,924	251,691	100,592	141,743	40·91	99,632	109,948	10·35	
Moradabad,	317,387	387,625	159,355	209,599	31·45	157,932	178,026	12·73	
Budan,	257,840	329,064	129,539	182,656	41·00	129,301	146,408	14·11	
Bareilly,	400,269	510,164	201,095	271,375	34·95	199,174	238,789	19·89	
Shahjehanpore,	284,650	367,740	148,032	199,891	35·03	146,618	167,849	14·12	
Turrail,	26,601	30,446	13,364	16,461	23·17	13,237	13,985	5·65	
Muttra.	231,909	288,550	116,511	164,549	41·23	115,398	124,001	7·46	
Agra,	298,041	360,998	149,736	198,050	32·26	148,305	162,945	9·19	
Farrukhabad,	265,413	324,704	133,343	187,360	40·52	132,070	137,335	3·98	
Mynpoory,	202,903	247,924	101,938	147,814	45·00	100,965	100,110	0·00	
Etawah,	181,525	218,457	91,198	128,327	40·71	90,327	90,130	...	0·01
Etab,	178,020	221,439	80,437	125,559	43·85	88,583	92,880	4·84	
Jaloun,	117,531	130,126	59,047	77,003	30·41	55,484	53,123	...	10·09
Jhansi,	103,575	126,365	52,036	68,800	32·21	51,539	57,565	11·69	
Lullutpore,	71,905	93,915	36,125	51,516	42·60	35,780	44,399	24·09	
Cawnapore,	342,406	394,758	172,069	213,908	24·31	170,427	180,850	6·11	
Futtahpore,	197,272	235,946	99,109	126,639	27·77	98,163	109,307	11·35	
Banda,	209,301	252,212	103,454	136,092	28·10	104,447	116,120	10·11	
Allahabad,	403,702	473,550	202,819	257,994	27·21	200,883	215,556	7·30	
Ilumeerpore,	150,753	176,403	75,838	94,622	24·77	75,115	81,783	8·88	
Goruckpore,	996,667	1,141,953	500,725	742,205	49·26	495,942	599,745	20·93	
Azimgurh,	401,584	478,036	201,755	286,351	42·92	199,829	189,685	...	5·35
Jounpore,	224,240	341,563	147,826	197,716	40·51	146,414	143,847	...	1·78
Mirzapore,	305,537	364,981	153,501	197,541	23·66	152,036	167,440	10·13	
Benares,	229,867	258,875	115,485	143,854	24·56	114,382	115,021	0·56	
Ghazecpore,	388,939	428,330	195,602	253,419	29·56	193,337	174,911	...	10·53
Ajmere,	153,619	156,786	62,055	86,426	39·27	61,464	70,360	12·85	

*Numbers of Children deduced from an average of four Swedish Tables compared with the numbers actually shown at the Census of 1865, and the excess per cent. of recorded on deduced figures.*

	Deduced.	Actual.	Excess per cent.		Deduced.	Actual.	Excess per cent.	
Deyrah,	27,985	35,195	25·76	Jaloun,	...	110,385	130,026	17·79
Saharunpore,	235,813	320,103	35·74	Jhansi,	...	97,578	126,365	29·90
Mozaffernuggur,	185,665	256,316	38·05	Lullutpore,	...	67,533	95,915	42·03
Meerut,	326,469	435,845	33·50	<i>Jhansi Division,</i>		275,196	352,406	28·06
Bolundshuhur,	217,837	293,978	34·95	Cawnapore,	...	323,549	394,758	22·01
Allyghur,	251,885	320,360	30·76	Futtahpore,	...	185,276	235,946	27·35
<i>Meerut Division,</i>		1,245,654	1,670,797	Banda,	...	197,138	252,212	27·94
Kumason,	104,993	144,473	37·60	Allahabad,	...	379,155	473,550	24·90
Gurhwali,	67,695	92,899	37·23	Ilumeerpore,	...	141,774	176,405	24·13
<i>Kumaon Division,</i>		172,698	237,374	<i>Allahabad Division,</i>		1,226,892	1,532,871	24·94
Bijnour,	168,049	251,691	33·84	Goruckpore,	...	936,063	1,341,953	43·36
Moradabad,	298,087	387,625	30·04	<i>Goruckpore,</i>				
Budan,	242,162	329,064	35·88	Azimgurh,	...	377,165	478,036	26·74
Bareilly,	375,930	510,164	35·71	Jounpore,	...	276,349	341,563	23·60
Shahjehanpore,	276,734	367,740	32·88	Mirzapore,	...	286,959	364,081	27·19
Turrail,	24,984	30,446	21·86	Benares,	...	215,890	256,875	19·91
<i>Rohilkund Division,</i>		1,405,946	1,876,730	Ghazecpore,	...	365,289	428,330	17·26
Muttra,	217,807	288,550	32·48	<i>Benares Division,</i>		1,521,632	1,871,785	23·01
Agra,	279,918	360,998	28·97	Ajmere,	...	116,009	156,786	35·15
Farrukhabad,	249,274	324,704	30·26					
Mynpoorie,	190,565	247,924	30·10					
Etawah,	17,018	218,457	28·14					
Etab,	167,196	221,439	32·44					
<i>Agra Division,</i>		1,275,247	1,662,072					

68. It will be seen that, whatever proportions are taken, we arrive at similar results. The number of children under twelve in this country is uniformly higher than we should expect to find it if the experience obtained in European enumerations may be relied on as indicating the proportions which should obtain in other countries.

The result is persistently the same if the number of children are looked at without reference to sex; and in the tables where the sexes are distinguished there are only a very few exceptions to the uniform excess. In the Table H.A., drawn up on the proportion of children to the adult population prevailing in England, there is but one exception—viz., in Ghazepore, where, instead of the number of girls recorded at the Census being in excess of the deduced number, it is three per cent. below the figure we should expect. In table H.B., where the deduced numbers are derived from the proportions prevailing in Sardinia (in which country, it must be remembered, the males exceed the females), there are five exceptional cases,—Ghazepore is 10·53 per cent. below the deduced number of girls; Jaloun is 10·09 per cent. below the deduced number; and Etawah, Jounpore, and Azimgurh are respectively 01, 1·78, and 5·35 below the deduced number.

The comparison with Sardinia has been made on account of the position which, taking the total population, females hold in regard to males in that country; but the proportions between boys and girls in that country are not given in the information I have by me, and, owing to this, it is possible that the deduced numbers, though correct if the two sexes are undistinguished, do not represent accurately the sexual proportions for children.

69. The comparisons that have been adduced are, however, quite sufficient to show how abnormal is the proportion of children to adults. We see that even England, where the proportion of children is higher than in any other European country for which we have returns, takes a low position by the side of the North-Western Provinces in regard to the proportion of children under twelve to the total population.

70. Such a result must, I think, shake our faith in the accuracy of our returns; for, if the returns are accurate, not only are they opposed to all our experience of European countries, but they also indicate an immense mortality in the ages above twelve. This, again, is opposed to European experience, where the mortality is far higher in the earlier years of life; and it is also opposed to the limited experience which we have obtained of the death-rates in this country, where the mortality in the earlier years is far higher, compared with total deaths, than it is even in many European countries, though the death-rate is much lower. The percentage of deaths under ten years of age was shown by our mortuary returns for 1865 to be 39·8 per cent. on the total deaths. At the same time our average death-rate was given as 19·5 in 1,000. Sweden, with an average death-rate of 23 in 1,000, has only 26·29 per cent. of deaths under ten on the total annual deaths. It is true that our mortuary returns are little to be relied on at present; but, accurate or not, there can be no doubt, arguing from general experience, that the greater the mortality in any country generally, the greater is its excess in the first days and in the earlier years of life. The large proportion of children under twelve in the total population in these Provinces would indicate a waste of life in later years which I am not prepared to believe in until we have further information on this subject.

71. I can, indeed, only attribute this abnormal excess in children under twelve to errors in the returns—errors which must be of some magnitude, compelling us to regard the result of these enquiries as undeserving of much confidence, as far, at least, as the composition of the population is considered. But I am inclined to accept as correct the reiterated statements of Collectors as to the general accuracy of the returns; and, while I have no doubt that the component parts of the population classified as to age are not correctly given, I am equally without doubt that the total population is given with considerable accuracy.

72. These errors in the classification of the ages of the people are apparently owing to the notorious ignorance or carelessness of the people themselves on this subject. It is by no means uncommon\* in the course of criminal trials, where one of the first questions put to a witness is in regard to his age, to find a remark in the Judge's or Magistrate's notes to this effect:—"Ram Singh, on being asked his age, says it is sixteen: he presents all the appearances of a man of thirty;" and *vice versa*.

That the errors, if the excess is erroneous, are owing to this cause is, I think, apparent from an inspection of Table H.A. There we see that the abnormal excess of children in the population is not confined to boys only, but is equally to be met with in the case of girls; and, though there is a greater average excess in the former case than in the latter, in some instances the excess is more striking in the case of the girls. Thus, Mozufernuggur, where the boys are 26 per cent. in excess and the girls 29 per cent. in excess of the number we should expect to find. So again, Meerut, Bareilly, Sahjehaipoor, Agra, and Ajmere.

Now if we keep in mind that the deduced figures are derived from English proportions, and that the males in England very slightly outnumber the females at the close of the first eleven years of life, while in these Provinces the males are represented as being considerably in excess of the females, this state of things—viz., a general excess of boys and girls (the excess being somewhat more striking in the case of boys)—is what we should expect to find if this excess of children is to be attributed to error in the statements of age made by the people themselves. If it was otherwise, we should, I think, be justified in looking for a larger excess among female children compared with the female population than would be anticipated among the boys compared with the male population; for the feelings of natives in regard to their women are more pronounced where their females are arrived at maturity than where they are younger, and we should expect to find more concealment practised in regard to females above twelve than in regard to females below that age. This would give us a greater excess of girls than of boys, as in the case of males no motives for concealment exist, either in regard to boys or to men. But this is not at all the case. The excess of boys is, as I have remarked, greater than the excess of girls—viz., 25·8 per cent., to 19·5 per cent. It may be argued, indeed, that if these considerations are of any value they would apply with equal, if not greater, force, as favoring the correctness of the age classification; and that this persistent excess in both sexes (following, moreover, the line which the excess of males over females in the population would indicate as natural) is a fair argument in favor of the actual correctness of the numbers recorded as boys and girls. It seems to me, however, that the whole question, so far as it relates to the correctness of the classification, or to the errors which may be alleged as the cause of an abnormal excess, resolves itself into a simple conflict of opposite probabilities.—whether it is more probable the figures should be correct, though they are in opposition to all European experience, than that errors traceable throughout to one cause should be persistent. I should be very sorry to believe that the tests to which recourse has been had by the several District officers should have failed to discover any general inaccuracy as to the total numbers of the people, undistinguished either by sex or age. If those tests were of any value,—and it is impossible to believe that they were not so in the hands of the many able officers who personally applied them,—errors in the total numbers of the people must have been detected, and, if detected, to any large extent, we should not have had uniform reports of the accuracy of the returns. On the other hand, the same ignorance or carelessness in regard to age to which I attribute these errors in the classification by age would prevent officers from detecting errors in that portion of the returns depending for its accuracy upon accurate knowledge of age.

73. The conclusions then, at which I arrive are two—first, that the classification according to age is incorrect; and second, that we are not justified by inaccuracy in this

\* The following is one of many illustrations that might be adduced:—"Beharie—aged nine years apparently: he stated his age to be four years."—Judge's notes, p. 70, *Reports of the Sudder Nizamut for 1861*.

portion of the return in considering the total numbers of the people to have been given incorrectly.

74. Before quitting this subject I must call attention to Mr. Hume's ingenious researches on the subject of infanticide, and its effects on the population. They are a very useful and an interesting contribution to the literature of this dreadful crime. Mr. Hume's remarks will be found at page 7 of his Report (Appendix C.), and should be carefully read. In reading off Table I. it must be understood that the upper line against each caste represents the percentage of adult males on the total adults, and is placed in juxtaposition with the percentage of male children merely for facility of comparison. Thus, opposite Thakoors 56·38 is the percentage of males on total adults, 64·58. The figures bracketted below give the percentage of male infants.

75. I turn now to a subject which has long attracted attention, though I fear we are not yet in a position to come to really satisfactory conclusions in regard to it—I mean the proportions of the sexes. These we find now, as we also found them in 1853, to be altogether opposed to the experience of Europe.

76. General Statement II. and the tables bearing the same number contain in the last columns the proportion of females to every 100 males, both in the total population and in the Hindoo and Mahomedan portion thereof; distinguishing also the proportions which females bear to males in the agricultural and non-agricultural professions.

The accompanying Tables J., J.A., and J.B., particularly the two last, contain also much information on the same subject.

## J.

*Percentages on Total Population, showing the Percentage of Males, of Females, of Adults, and of Children; also the Percentages of Men and of Women on the Adults, and of Boys and Girls on the Children.*

DISTRICTS.	POPULATION.				ADULTS.		CHILDREN.	
	Males.	Females.	Adults.	Children.	Men.	Women.	Boys.	Girls.
Dehra Doon,	... 69·60	40·40	65·77	34·23	61·18	38·82	56·66	43·44
Saharunpore,	... 54·92	45·08	63·06	36·94	54·11	45·89	56·92	43·78
Mozzaffernagar,	... 54·25	45·75	52·43	37·57	53·73	46·27	55·10	44·90
Meerut,	... 53·99	46·01	63·67	36·33	54·12	45·88	53·75	45·24
Boolundshahur,	... 53·06	45·94	63·27	36·73	51·74	48·25	55·33	44·67
Allygurh,	... 53·98	45·02	64·41	35·59	52·82	47·18	56·10	43·90
Eijnour,	... 53·41	46·59	53·57	36·48	51·74	48·26	55·32	43·68
Moradabad,	... 52·99	47·01	64·61	35·39	52·40	47·60	54·07	45·93
Iludaon,	... 53·92	46·08	53·02	35·98	52·99	47·01	55·51	44·49
Bareilly,	... 53·45	45·55	63·07	36·93	53·59	46·41	53·19	46·81
Shahjehanpore,	... 53·84	46·16	63·84	36·16	53·55	46·46	54·36	45·54
Turrail,	... 56·64	43·35	66·84	33·16	57·91	42·09	54·07	45·93
Muttra,	... 54·36	45·54	63·95	36·05	52·86	47·14	57·02	42·97
Agra,	... 54·18	45·82	64·90	35·10	53·81	46·19	54·86	45·14
Farrukhabad,	... 54·76	45·24	64·55	35·45	53·14	46·86	57·70	42·30
Mympoory,	... 55·97	44·03	64·59	35·41	53·96	46·04	59·52	40·38
Etawah,	... 55·71	44·29	65·13	34·87	54·09	45·91	58·74	41·26
Etah,	... 55·72	44·28	53·96	36·04	54·39	45·61	58·06	41·94
Jalun,	... 54·62	45·38	67·92	32·08	52·44	47·66	58·92	41·08
Jhansi,	... 52·77	47·23	64·65	35·35	51·85	48·15	54·45	45·55
Lullipore,	... 52·32	47·68	61·35	38·65	51·44	48·66	53·71	46·29
Cawnpore,	... 55·51	46·49	66·75	33·25	43·17	46·83	54·19	45·81
Futtipore,	... 52·33	47·67	65·34	34·66	51·61	48·39	53·67	46·33
Raipa,	... 52·22	47·78	66·18	34·82	51·29	48·71	53·96	46·04
Allahabad,	... 52·72	47·28	66·01	33·99	51·82	48·18	54·48	45·52
Humaynpore,	... 53·03	46·37	66·14	33·86	52·11	47·89	53·64	46·35
Goreckpore,	... 52·78	47·22	60·98	39·02	51·11	48·89	55·31	44·69
Azimnagar,	... 54·30	45·70	65·51	34·49	51·13	48·87	60·32	39·68
Jornpore,	... 53·74	45·26	66·36	33·64	53·15	46·85	57·89	42·11
Mirzapore,	... 51·45	48·52	65·39	34·61	50·08	49·92	54·12	45·88
Petrapore,	... 52·03	47·97	67·37	32·63	50·32	49·68	55·57	44·43
Chaspore,	... 52·66	47·34	68·09	31·91	49·61	50·39	59·16	40·84
Ajmer,	... 54·74	45·26	63·22	36·78	54·63	45·47	55·12	44·88
<b>TOTAL.</b>	... 53·62	46·38	64·42	35·58	52·42	47·58	55·78	44·22

The table may be read thus:—In Dehra, in every 100 of the population, there are 69·60 males and 40·40 females; 65·77 adults, and 34·23 children. In every 100 of the adult population, 61·18 are men and 38·82 are women; while in every 100 of the children, 56·66 are boys and 43·44 are girls.

## Percentages for the Adult Population (i. e.; above twelve years of age).

Districts.	Division.	Total Hindus.		Total Mahomedans.		Agricultural Hindus.		Agricultural Mahomedans.		Non-Agricultural Hindus.		Non-Agricultural Mahomedans.	
		Men.	Women.	Men.	Women.	Men.	Women.	Men.	Women.	Men.	Women.	Men.	Women.
Dehra Doon, ...	Mirpur.	60·95	39·05	62·08	37·92	56·96	43·04	57·74	42·26	64·98	35·02	64·01	35·99
Saharanpore, ...		54·95	45·05	52·41	47·59	57·76	42·24	54·62	45·38	53·31	46·69	51·23	48·77
Mozaffernuggur, ...		54·34	45·66	52·12	47·88	56·41	43·59	54·55	45·45	52·83	47·17	50·50	49·50
Meerut, ...		54·37	45·61	53·32	46·68	54·93	45·07	53·96	46·04	53·88	46·12	53·02	46·98
Hoolundshuhur, ...		52·15	47·85	49·96	50·04	53·77	46·23	52·19	47·81	50·36	49·64	48·83	51·17
Allygurb, ...		53·03	46·97	51·04	48·96	54·91	45·09	52·68	47·32	51·45	48·55	50·59	49·41
Total, ...		53·90	46·10	52·32	47·68	55·30	44·70	54·00	46·00	52·73	47·27	51·48	48·52
Kumaon, ...	Kumaon.	47·79	52·21	50·08	49·92	47·98	52·02	49·84	50·16	44·71	55·29	55·80	44·20
Gurhwal, ...		48·69	51·31	50·71	49·29	48·73	51·27	47·50	52·50	48·50	51·50	52·92	47·08
Total, ...		48·23	51·77	50·08	49·92	48·33	51·67	49·83	50·17	47·50	52·44	55·57	44·43
Bijnour, ...	Roniukhan.	52·63	47·37	49·80	50·20	54·84	45·16	50·60	49·40	50·53	49·47	49·55	50·42
Moradabad, ...		53·33	46·67	50·49	49·51	54·13	45·87	52·01	47·99	51·81	48·19	49·08	50·92
Budaon, ...		53·28	46·72	50·98	49·02	53·80	46·70	51·04	48·96	53·23	46·77	50·93	49·07
Barcilly, ...		54·02	45·98	52·02	47·98	54·38	45·62	53·28	46·72	53·02	46·98	51·20	48·80
Shahjehanpore, ...		53·63	46·37	53·04	46·96	53·81	46·19	53·15	46·85	53·01	46·99	52·96	47·04
Turrail, ...		58·67	41·33	56·61	43·39	56·54	43·46	54·51	45·49	61·75	38·25	59·93	40·07
Total, ...		53·57	46·43	51·28	48·72	54·04	45·96	52·33	47·67	52·48	47·52	50·55	49·45
Muthia, ...	Agra.	52·79	47·21	53·03	46·37	53·55	46·45	53·67	46·33	51·80	48·20	53·61	46·39
Agra, ...		53·97	46·03	52·31	47·69	53·66	46·34	53·26	46·74	54·42	45·58	52·08	47·92
Farruckabad, ...		53·73	46·27	48·53	51·47	54·02	45·98	51·12	49·88	53·25	46·75	47·46	52·54
Mynpoory,		54·03	45·97	52·93	47·17	54·41	45·59	54·48	45·52	53·29	46·71	52·23	47·77
Kiawah,		54·27	45·73	50·69	49·11	54·88	45·12	51·63	48·37	53·18	46·82	50·72	49·28
Etali, ...		54·59	45·41	52·37	47·63	55·26	44·74	53·93	46·07	53·51	46·49	51·12	48·85
Total, ...		53·65	46·15	51·43	48·52	54·23	45·77	52·90	47·10	53·27	46·73	50·93	49·07
Jaloun, ...	Jhansi.	52·23	47·77	54·83	45·17	53·23	46·77	54·16	45·84	50·94	49·06	55·08	44·92
Jhansi, ...		51·69	48·31	55·59	44·42	53·05	45·95	48·33	51·67	50·44	49·56	56·27	43·73
Lulliupore, ...		51·36	48·64	54·98	45·02	51·97	48·1+	54·67	45·33	50·46	49·54	55·04	44·96
Total, ...		51·83	48·17	55·03	44·97	52·82	47·18	53·59	46·41	50·63	49·37	55·43	44·57
Cawnpore, ...	Alahabad.	53·18	46·82	53·16	46·84	53·31	46·69	50·22	49·78	52·98	47·02	53·87	46·13
Futtelhpore,		51·82	45·18	49·88	50·12	53·45	46·55	51·01	48·99	49·91	50·09	49·28	50·72
Banda, ...		51·38	48·62	49·84	50·16	52·00	48·00	47·19	52·81	50·53	49·41	52·39	47·61
Allahabad,		51·96	48·04	50·56	49·14	52·15	47·55	49·04	50·96	51·68	48·32	51·74	48·26
Humeerpore,		52·29	47·71	49·46	50·54	53·33	46·67	49·87	50·13	50·71	49·29	49·28	50·72
Total, ...		52·21	47·79	50·98	49·02	52·77	47·23	49·34	50·66	51·45	48·55	51·74	48·36
Goruckpore,		51·20	48·80	50·87	49·13	50·65	49·32	50·83	49·17	53·14	46·86	50·95	49·05
Azimgurh,		51·32	48·68	49·78	50·22	51·68	48·32	49·97	50·03	50·57	49·43	49·64	50·36
Jounpore,		53·36	46·64	50·99	49·01	53·07	46·93	49·72	50·28	53·87	46·13	51·64	48·36
Mirzapore,		50·13	49·87	49·31	50·69	50·43	49·57	44·79	55·21	49·73	50·27	50·40	49·60
Benares,		50·27	49·73	50·75	49·25	51·15	48·85	48·79	51·21	49·42	50·58	50·94	49·06
Ghazeeopore,		49·55	50·45	51·73	48·27	50·53	49·47	54·84	45·16	48·30	51·70	48·54	51·46
Total, ...		50·88	49·12	50·15	49·85	51·39	48·61	50·42	49·58	50·11	49·89	50·04	49·96
Ajmere, ...		54·73	45·27	53·18	46·82	55·32	44·68	55·93	44·07	54·07	45·93	51·29	48·78
GRAND TOTAL, ...		52·54	47·46	51·70	48·30	52·83	47·17	51·90	48·10	52·08	47·92	51·57	48·43

## Percentages for the Population Under Twelve Years of Age.

Division.	Districts.	Total Hindus.		Total Mahomedans.		Agricultural Hindus.		Agricultural Mahomedans.		Non-Agricultural Hindus.		Non-Agricultural Mahomedans.	
		Boys.	Girls.	Boys.	Girls.	Boys.	Girls.	Boys.	Girls.	Boys.	Girls.	Boys.	Girls.
METTUR.	Dehra Doon, ...	56·49	43·51	55·83	43·17	56·52	43·48	57·12	42·88	55·45	43·55	55·57	43·33
	Saharunpore, ...	57·10	42·90	64·34	46·55	69·97	40·03	63·91	46·09	55·48	44·52	54·67	45·43
	Mozzaffernuggur, ...	55·76	44·24	53·47	46·53	68·39	41·61	57·45	42·54	53·93	46·07	50·87	49·13
	Meerut, ...	53·97	45·03	53·13	45·87	65·92	44·08	53·80	46·20	62·24	47·76	62·78	47·22
	Boolundshuhur, ...	56·04	43·96	52·28	47·72	57·22	42·78	52·89	47·11	54·65	45·35	61·97	48·03
	Allyghur, ...	56·14	43·86	55·71	44·29	54·71	45·29	54·97	45·03	57·35	42·65	65·93	44·07
	Total, ...	55·69	44·31	53·72	46·28	55·85	44·15	54·65	45·35	54·75	45·25	53·24	46·76
KEMAOON.	Kumaon, ...	58·03	41·97	55·78	44·22	55·67	44·33	55·28	44·72	77·70	22·21	58·57	31·33
	Ghurwal, ...	55·97	44·03	64·08	45·92	56·00	44·00	57·04	42·96	66·87	44·13	61·31	48·69
	Total, ...	57·03	42·97	55·77	44·23	55·82	44·18	55·28	44·72	64·21	35·79	67·27	32·73
RUMKOTRA.	Bijnour, ...	67·05	42·95	54·82	45·18	68·90	41·10	54·38	45·62	55·34	44·66	54·94	45·06
	Moradabad, ...	64·41	45·59	53·41	46·69	54·60	45·50	62·88	47·12	64·21	45·79	53·89	46·03
	Budaon, ...	55·43	41·57	56·02	43·98	55·25	44·74	56·67	43·43	55·91	44·09	55·49	44·51
	Bareilly, ...	53·31	46·69	52·75	47·25	53·60	45·40	53·53	46·37	52·43	47·57	52·17	47·83
	Shajehanpore, ...	64·38	45·62	54·17	45·83	54·30	45·70	55·13	44·87	54·66	45·34	63·28	45·79
	Turrac, ...	53·20	46·80	55·58	44·42	51·96	48·05	64·96	45·04	56·69	44·41	56·66	43·34
	Total, ...	64·59	45·41	53·93	46·07	54·66	46·34	54·04	45·96	54·43	45·57	53·85	45·15
AGRA.	Muttra, ...	57·21	42·70	55·11	44·89	57·07	42·93	55·94	43·06	57·39	42·61	54·37	45·63
	Agra, ...	54·87	45·13	54·78	46·22	56·37	44·63	66·37	43·63	64·14	45·86	54·35	45·64
	Farrukhabad, ...	67·97	42·03	55·57	44·43	58·44	41·56	58·73	41·27	57·15	42·85	54·15	45·84
	Mynpoory, ...	59·73	40·27	57·78	42·22	60·61	39·39	69·08	40·92	57·97	42·03	57·37	42·63
	Etawah, ...	58·96	41·13	56·13	43·52	59·05	40·96	66·57	43·43	58·53	41·47	55·45	45·55
	Etah, ...	58·15	41·86	57·15	42·85	68·65	41·34	57·57	42·43	67·29	42·71	56·81	43·19
	Total, ...	57·59	42·41	55·80	44·20	58·06	41·94	57·62	42·30	76·81	43·19	55·08	44·92
JALOON.	Jaloun, ...	59·67	40·13	53·75	46·95	60·26	39·74	53·93	46·07	59·39	40·51	53·55	45·34
	Jhansi, ...	54·51	45·49	52·52	47·48	54·67	45·33	49·51	50·49	54·37	45·53	52·84	47·16
	Lullutpore, ...	53·72	46·28	53·25	45·75	54·07	45·93	65·07	44·93	63·19	45·81	52·88	47·12
	Total, ...	56·15	43·85	53·45	46·55	56·48	43·52	53·55	45·34	55·75	44·25	53·38	45·62
ATHABAD.	Cawnpore, ...	51·17	45·83	51·36	15·64	53·93	45·07	52·91	47·09	54·52	45·48	54·74	45·26
	Futtelpore, ...	53·31	46·49	55·05	44·55	54·26	45·74	54·52	45·48	52·55	47·36	65·38	44·62
	Banda, ...	53·96	46·04	53·99	46·01	53·70	46·30	55·43	44·57	64·30	45·70	52·70	47·30
	Allahabad, ...	54·51	45·49	54·30	45·70	54·80	45·20	64·36	45·64	54·07	46·93	54·27	45·73
	Huncorpore, ...	53·68	45·32	53·08	46·92	54·31	45·69	53·43	46·57	52·75	47·26	62·91	47·09
	Total, ...	54·07	45·93	54·32	45·68	54·25	45·75	64·30	45·70	53·84	45·15	54·32	45·69
GORAKHPUR.	Gorakhpore, ...	55·31	44·69	55·33	44·67	55·32	44·48	54·54	45·45	54·44	45·66	57·08	42·93
ZAMBIEN.	Azimgurh, ...	60·68	39·32	58·11	41·89	61·73	38·27	51·44	38·56	58·31	41·59	55·27	44·73
	Jemepore, ...	54·15	41·84	54·83	45·17	59·77	40·23	53·40	46·60	55·14	44·85	55·55	44·45
	Mirzapore, ...	24·79	75·21	55·14	44·86	54·93	45·77	54·57	46·43	63·80	45·20	55·27	44·73
	Benares, ...	55·49	44·51	56·32	43·68	55·08	44·92	55·47	43·53	55·95	44·04	56·30	43·70
	Ghazeeppore, ...	59·29	40·71	53·03	41·97	60·04	39·96	57·57	42·43	58·29	41·71	58·17	41·83
	Total, ...	57·83	42·17	56·97	43·03	59·73	41·27	58·69	41·31	55·41	43·59	55·21	43·79
AJMER.	Ajmere, ...	34·84	45·16	57·17	42·83	55·94	44·06	58·28	41·72	53·45	45·55	55·11	43·69
	Grand Total, ...	53·95	44·01	54·69	45·31	56·36	43·64	55·08	44·92	55·30	44·70	54·43	45·37

77. It will be seen from the first of these tables that the proportions of males and females are, for the total population, 53·62 males to 46·38 females ; for the Hindoos the proportions are 53·98 to 46·02; and for the Mahomedans, 52·98 to 47·02. In the agricultural and non-agricultural portions of the population, whether among the Hindoos or the Mahomedans, the proportion of males to females is slightly less for the latter than for the former class. They are, for—

HINDOOS.				MAHOMEDANS.			
Agricultural.		Non-agricultural.		Agricultural.		Non-agricultural.	
Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
54·11	45·89	53·20	46·80	53·09	46·91	52·59	47·41

78. The No. 2 tables go very thoroughly into the subject : they contain more than 2,000 different illustrations of the proportion of the sexes throughout the country generally among Hindoos or Mahomedans, and among the agricultural and non-agricultural portions of the two sects at the time of the last Census. Amongst these 2,000 instances, will be found 155 in which the females are recorded as exceeding the males. Of these, 7 refer to the entire population, both Hindoo and Mahomedan, of a hundred (pergunnah), 49 relate to the Hindoo portion exclusively, 5 taking in the entire Hindoo population, 8 referring to the agricultural, and 96 to non-agricultural, section of the Hindoos.

The remaining cases, 99 in number, relate only to the Mahomedan portion of the population : in 27 instances to the entire Mahomedan portion of the pergunnah population, in 26 instances to the agricultural class only, and in 46 to the non-agricultural class. The total population which is thus marked out from the rest by the reversed proportions of the sexes numbers 1,860,515, out of 28,038,623, or 4·8 per cent.

Of these again 575,301 were Hindoos, out of a Hindoo population of 23,867,334 ; while 785,214 were Mahomedans, out of a Mahomedan population of 9,936,185. It appears, then, that out of the total Hindoo population, the percentage of that portion in which the females outnumber the males is only 2·4 on the whole ; while in case of the Mahomedans it is nearly one-fifth of the whole, or, to be exact, 19·9 per cent.

It will be seen that in many of the cases relating to the Mahomedan population the groups of figures on which these proportions are calculated are excessively narrow, and in these cases no deductions can be attempted. The only groups which are valuable are those in which the generalization can be made from many thousand individual instances.

Excluding these 155 instances, the males exceed the females in some cases considerably, in most cases very largely. It is by no means uncommon to find cases where the women are to the men as 6½ to 100.

I have, for facility of reference, extracted the cases in question, as the No. II. tables, with their interminable rows of figures, are somewhat fatiguing to the eye.

Below the figures indicating the proportion which the males (M.) bear to the females (F.), will be found an entry in each case showing the exact number of the population in each instance from which the proportion has been deduced.



## Extract from Table No. 2.—(Continued.)

District.	Pergunnah.	PROPORTION OF MALES TO FEMALES.									
		TOTAL POPULATION.		HINDOO POPULATION.				MAHOMEDAN POPULATION.			
				M. F.	M. F.	M. F.	M. F.	M. F.	M. F.	M. F.	M. F.
		M.	F.	M.	F.	M.	F.	M.	F.	M.	F.
MYNPOORIE.	Ulipore Puttee, ...	...	...	100	100·38	...	...	...	...	...	...
				10,646							
ETAH.	Sirpoora,	...	...	...	...	...	...	100	102·75	...	...
				3,419							
CAWNPORE.	Akburpore,	...	...	...	...	...	...	...	...	...	...
	Huswa,	...	...	...	...	...	...	100	101·98	100	103·69
FUTTUPORE.	Hulgaon,	...	...	...	...	...	...	100	100·00	100	104·19
	Ekdulla,	...	...	...	...	...	...	14,984	...	9,782	100 101·03
BANDA.	Kora,	...	...	...	...	...	...	100	106·59	...	3,323
	Banda (District),	...	...	...	...	...	41,385	...	...	100 100·04	...
ALLAHABAD.	Ditto (Pergh.),	...	...	...	...	...	48,808	100	100·15	20,933	...
	Seonda,	...	...	...	...	...	...	100	109·47	...	...
HUMERIPORE.	Kurraree,	...	...	...	...	...	4,806	100	113·38	5,164	...
	Kurrah,	...	...	...	...	...	...	100	117·51	...	100 132·61
ALLAHABAD.	Mehi,	...	...	...	...	...	11,315	100	101·98	...	6,904
	Secundra,	...	...	...	...	...	23,559	...	...	...	...
ALLAHABAD.	Araill,	...	...	...	...	...	...	100	102·09	3,082	...
	Barrah,	...	...	...	...	...	...	100	105·40	608	...
ALLAHABAD.	Tal Barokur,	...	...	...	...	...	5,540	100	102·18	...	...
	Tal Chowrassee,	...	...	...	...	...	100,911	100	100·18	...	...
ALLAHABAD.	Tal Kohrar,	...	...	...	...	...	5,883	100	101·81	...	...
	Tal Kurkha,	...	...	...	...	...	...	100	105·88	181	...
ALLAHABAD.	Tal Manda,	...	...	...	...	...	100	100·23	...	...	100 101·77
	Moudha,	...	...	...	...	...	8,082	100	102·16	...	2,574
ALLAHABAD.	Ruttunpore,	...	...	...	...	...	8,129	100	102·27	...	8,730
				100 104·97							

## Extract from Table No. 2.—(Continued).

District.	Pergunnah.	PROPORTION OF MALES TO FEMALES.									
		TOTAL POPULATION.		HINDOO POPULATION.				MAHOMEDAN POPULATION.			
		M.	F.	M.	F.	Agricultural.	Non-agricultural.	M.	F.	Agricultural.	Non-agricultural.
JOURNAL.	Zafrabad,	...	...	...	...	...	...	...	...	...	100 111·29
	Kurreatdost,	...	...	...	...	...	...	100 107·67	2,353	...	131
	Murreehoo,	...	...	...	...	...	...	...	...	...	100 109·66
	Gishooah,	...	...	...	...	...	...	100 102·63	7,451	...	2,191
	Unglee,	...	...	...	...	...	100 111·46	36,711	...	...	100 107·85
	Kurreatmends,	...	...	...	...	...	100 114·34	4,959	...	...	4,333
	Pissara,	100 100·97	100 101·16	100 101·35	100 100·97	14,900	14,788	...	...	100 100·90	...
	Mirzapore,	32,184	29,638	...	...	...	...	...	...	1,245	...
	Chuhauawab,	...	...	...	...	...	100 111·66	22,460	...	...	13,274
	Kone,	100 102·72	100 102·88	...	...	...	100 117·67	10,298	...	100 102·32	...
MIRZAPUR.	Mujhwaa,	...	...	...	...	...	100 105·34	9,912	...	...	...
	Kurreat Seekkur,	100 111·82	100 112·07	100 111·40	100 113·18	15,113	9,248	100 107·51	100 123·21	100 102·21	348
	Bhocllee,	25,741	24,361	...	...	...	100 101·27	100 102·30	...	375	1,005
	Bhugwut,	100 104·77	100 105·19	100 101·92	100 110·45	20,731	21,496	4,313	100 103·89	...	100 104·37
	Huveley Chunar,	100 104·09	35,366	...	...	...	100 101·27	100 165·80	100 581·46	471	3,223
	Tal Suktengurb,	...	...	...	...	100 103·19	7,323	...	100 165·80	100 161·76	...
	Burhur,	100 102·86	70,690	100 103·10	67,580	100 103·12	29,143	38,437	...	100 100·38	...
	Agoree,	...	...	...	...	100 100·92	100 100·92	...	100 108·22	100 112·87	1,044
	Kuswar Surkaree,	...	...	...	...	...	100 102·19	7,732	...	...	...
	Kuttchur,	...	...	...	...	...	...	...	...	100 102·25	269
B. T. A. R. K.	Sooltampore,	...	...	...	...	...	100 102·59	2,030	...	...	...
	Jallo-pore,	...	...	...	...	...	100 107·92	9,972	...	100 105·74	...
	Burkwal,	...	...	...	...	...	100 103·42	13,077	...	179	...
	Burrak,	...	...	...	...	...	100 104·10	9,207	...	100 107·02	...
	Mowayee,	...	...	...	...	...	100 102·20	2,647	...	100 101·41	...
	Mukhoosree,	...	...	...	...	...	100 105·13	100 100·00	...	427	...
	Mujhwars,	...	...	...	...	...	100 102·54	6,716	...	...	100 102·45
	Norwan,	100 100·82	37,797	...	...	...	100 106·77	15,883	2,518	...	741
							16,216	...	...	...	2,271

## Extract from Table No. 2.—(Concluded.)

District.	Pergunnah.	PROPORTION OF MALES TO FEMALES.										
		TOTAL POPULATION.	HINDOO POPULATION.					MUSLIM POPULATION.				
			M.	F.	M.	F.	Agricultural.	Non-agricultural.	M.	F.	Agricultural.	Non-agricultural.
GHAZIABAD.	Shadiabad,	...	...	...	...	...	...	...	100	105·97	...	
	Karenda,	...	...	...	100	102·61	...	...	1,417	1,417	100	103·07
	Mohumdabad,	...	...	...	10,467	...	...	...	...	...	1,452	...
	Dehma,	...	...	...	...	100	103·12	...	100	101·30	...	
	Buhuriabad,	...	...	...	...	100	131·03	...	4,483	4,483	...	
	Khanpore,	...	...	...	...	10,979	...	...	100	108·41	100	110·85
	Mohaitch,	...	...	...	...	...	...	...	92	92	100	101·74
									1,039	1,039	...	

## A B S T R A C T.

Total Population,	...	...	...	...	7
Hindoos,	...	...	...	...	5
Ditto, Agricultural,	...	...	...	...	8
Ditto, Non-agricultural,	...	...	...	...	36
Mahomedans,	...	...	...	...	27
Ditto, Agricultural,	...	...	...	...	26
Ditto, Non-agricultural,	...	...	...	...	45
Total Cases,	...	...	...	155	

79. It is quite unnecessary to scrutinize for the reader the figures in those more numerous instances where the males exceed the females. In a few cases the proportion of the latter sex is so remarkably low, even for these Indian averages, as to attract more than usual attention. No explanation, however, has been given, and I am unable to assign any reason for such extraordinary proportions as the sexes would appear to assume in these cases.

80. Taking the general results, we find the proportion of the sexes to be as follows:—To each 100 males there are—

In the total population,	...	86·49	females.
In the total Hindoo population,	...	86·09	,
In the agricultural ditto,	...	84·83	,
In the non-agricultural ditto,	...	87·99	,
In the total Mahomedan population,	...	89·44	,
In the agricultural ditto,	...	88·36	,
In the non-agricultural ditto,	...	90·16	,

81. Turning now from the figures we find in the Census of these Provinces to those recorded for various countries in Europe, we find only two instances—Italy and Belgium—where the males exceed the females. In the nine remaining countries in which figures are given, the females are in excess of the males.

*Populations of eleven European States, showing the Sexes, the Percentage of Males, also the Proportion of Females to every 100 Males.*

1.	2.	3.	4.	5.	6.	7.
European States.	Both Sexes.	Males.	Females.	Date of Enumeration.	Percent- age of Males.	Number of Females to every 100 Males.
Italy,	22,047,034	11,033,245	11,013,789	{ Estimated to mid- dle of 1863, ...	50·01	99·84
Prussia,	18,004,552	8,913,698	9,090,854	Mean, 1858 and 1861,	49·51	101·98
Spain,	15,673,481	7,765,508	7,907,973	25th December, 1860,	49·54	101·85
Austria,	37,450,883	18,684,241	18,766,642	31st October, 1857, ...	49·89	100·44
England,	18,996,916	9,278,742	9,718,174	Mean, 1851 and 1861,	48·84	104·74
Netherlands,	3,293,577	1,616,357	1,677,220	31st December, 1859,	48·77	105·04
Denmark,	2,536,668	1,262,833	1,274,035	Mean, 1855 and 1860,	49·88	100·48
Sweden,	3,859,728	1,874,399	1,985,329	31st December, 1860,	48·56	105·93
Norway,	1,490,047	729,905	760,142	" " 1855,	48·98	104·16
Belgium,	4,529,560	2,271,783	2,257,777	" " 1856,	50·15	99·40
France,	36,699,491	18,251,357	18,448,134	Mean, 1856 and 1861,	49·73	100·94

SUPPLEMENT.

North-Western Provinces, total population,	30,110,615	16,145,158	13,965,457	Census of 1865, ...	53·62	86·49
Hindoos, total,	25,867,408	13,905,387	11,962,021	Ditto, ...	53·37	86·09
Agricultural Hindoos,	16,028,282	8,671,568	7,356,714	Ditto, ...	54·10	84·83
Non-agricultural do.,	9,839,126	5,233,819	4,605,307	Ditto, ...	56·24	87·99
Mahomedans, total,	4,243,207	2,239,771	2,003,436	Ditto, ...	52·79	89·44
Agricultural Mahomedans,	1,680,221	891,994	788,227	Ditto, ...	53·09	88·36
Non-agricultural Mahomedans,	2,562,986	1,347,777	1,215,209	Ditto, ...	52·58	90·16

For the above table I am indebted to Dr. Farr, of the Registrar-General's Department: it will be found in the second of his interesting papers on the *Mortality of Children in Europe*. It is unnecessary to add that the supplement, with the figures for the North-Western Provinces, is taken from the present Census Return.

82. The figures in the supplement, differing as they do from European statistics on the same subject, merely repeat the experiences of former enumerations,\* and if the present Census and that which preceded it are in any degree to be depended on, it would appear that the proportions of the sexes in this country are not the same as in Europe. If this is the case, there must be laws which regulate these phenomena; and it will be interesting to attempt to trace to their causes results so opposite to the experiences of Europe. In the present case I am aware it can be only an attempt. To go thoroughly and satisfactorily into this perplexing problem would require a wide and varied acquaintance, not only with statistics, but with physiology. The remarks I am about to make are thrown out more as suggestions which may attract the attention of others possessing the experience requisite for such an enquiry than with any other view. They merely indicate points to which it is believed attention might profitably be directed.

83. The state of things in reference to the proportions of females to males in these Provinces may be summed up in a very few words. The females are persistently very much below the males in numbers. The excess of males is more remarkable among the Hindoos than among Mahomedans, and among the agricultural than the other classes. In all cases it is very marked.

\* As Mr. Christian's Report of the last Census is out of print, I have extracted his remarks on this subject. They will be found in Note No. II. appended to this Report.

84. In Europe, on the other hand, we find the females are in excess of the males as a rule. The males, however, are in excess of the females in Belgium and in Italy, while these proportions are reversed to a remarkable extent in the case of England, Sweden, Norway, and Holland. There is apparently a surface reason for this to be found in the situation of those countries, and in the maritime tastes of their population. If it were not to be accounted for in this way, it is not easy to comprehend why Belgium should not stand on the same footing in regard to the proportion of the sexes as Holland. I believe, then, we may with justice describe the normal state of things in Europe as exhibiting a slight excess of females over males; that the sexes are nearly equal in numbers, and that such a case, in a large population, as 100 men to 86 females is unheard of.

85. It is possible, and perhaps probable, that there are climatic influences at work in this matter, of which, or of their mode of operation, we are at present little aware. I have seen it observed that in the more northerly populations the females exceed the males to a greater extent than in more southern climes. For instance, Professor C. W. David, of Copenhagen, in a notice on the Census of Denmark (*Journal of the Statistical Society* for 1839, page 279), makes the following remarks (he is speaking, it should be remembered, of the Kingdom, without the Duchies):—"The proportion of males to females was as 1,000 to 1,022—the same as it was thirty years ago, at the Census of 1801. But this proportion is much greater in other northern countries; and it is an interesting fact, upon which I shall enlarge on a future occasion, that in the extreme northern countries the relative number of women seems generally to be very much greater than in countries of the temperate zone. Such is the fact in Iceland, where the proportion of females to males is almost as 1,100 to 1,000. In Sweden the number of females at the Census of 1830, compared with that of males, was as 1,076 to 1,000."

86. If this is correct, we might perhaps expect to find a greater number of men than women when the temperate zones are passed, and more southerly countries are the field of our enquiries. Now if we turn our attention to such countries we find the assertion of Professor David is borne out by facts. Take, for instance, the populations on the Mediterranean, the most southern of European peoples. We find Italy with the males slightly exceeding the females. Of Greece I have no information, but in the Ionian Islands the same peculiarity is observable, and their population is given in the *Encyclopædia* as composed in the following way\*:—Males, 123,254; females, 105,727—i. e., the average of males to females is as 100 to 85·78.

In the enormous Empire of Russia, stretching from a high northern to a southern latitude, and embracing Asiatics as well as Europeans, there are facilities for deductions on this score which do not exist elsewhere. I have not the means of determining whether the more northerly of the European governments and provinces in Russia display an excess of females relatively larger than that shown in the more temperate and southern provinces. We find, however, that in the European provinces the males are 28,331,969, and the females 29,270,216, or as 100 to 103·31.

But in the south of the Empire, in the Caucasian Provinces, which extend from the 39th to the 46th degree of north latitude, the males are 1,519,220, to 1,387,777 females, or as 100 to 91·35.

87. The enumerations that have been made at various times in India, in different parts of the country, have all exhibited the same results in regard to the preponderance of males over females. But India is one of the only countries in Asia where enumerations have been carefully carried out or recorded; and, while it is difficult to compare any other Asiatic country with this, all Asiatic enumerations are, I fear, open to great suspicion. In Burmah it was believed that the females largely exceeded the

\* This was in 1854. The figures for 1831 show very similar facts at that time the males were 122,422; the females, 104,276.

males : whether recent experience corroborates this belief, I am unable to say. The excess was attributed to the constant wars in which the country was engaged ; but since the Burmese war of 1852 a stop has been put to this state of things in that part of the Burmese Kingdom which has been annexed to the Indian Empire. Regarding China, I can procure no information. In Java, however, where there have been several enumerations, I find that Mr. Crawford's enquiries into the state of the population of Yngyakarta, where he was British Agent, gave the following as the result of the Census of 1814 :—Yugyakarta contained at that time 39,624 inhabitants, described as follows:—

Married men,	...	...	10,188
Married women,	...	...	10,855
Widowers,	...	...	1,470
Widows,	...	...	1,910
Unmarried lads,	...	...	2,072
Unmarried girls,	...	...	2,313
Boys not circumscripted,	...	...	3,956
Girls whose teeth have not been filed,	...	...	3,274
Male infants at the breast,	...	...	1,721
Female infants at the breast,	...	...	1,447
 Total population,	 ...	 39,624	

88. Mr. Crawford continues as follows :—“The married parties exceed one-half of the whole population ; and these, including those who have been married, form above 64 in a 100 of the whole inhabitants.

“ The persons designated in the table as unmarried lads and girls are not what would be called in Europe bachelors and spinsters, but mere children, who have just attained the age of puberty, and who are soon to be married. Marriage is a little longer delayed with the male sex, and this may account for their exceeding the females by above 28 per cent.

“ The next two headings, ‘Lads who have not been circumscripted’ and ‘Girls who have not had their teeth filed,’ are literal translations from the original Javanese writing. The ceremonies referred to are, in fact, performed at the age of puberty ; and this class of course includes children from the time they are weaned up to that period.

“ In the two next headings, ‘Male and female infants at the breast,’ the males again exceed the females by above 12 per cent.—a discrepancy which, if the return be reliable, is not easily accounted for. It may be, however, that, from greater care, more male than female children are reared, although the character of the Javanese would hardly bear out this inference.

“ On comparing the whole male with the whole female population, we find 20,316 of the first and 19,308 of the last—shewing a small excess in the males of about 5·10 per cent., which may be accounted for by few of the men emigrating or being engaged in dangerous employments, as well as by the presence of a considerable number of men from the provinces, without their families, performing corvée labor for the Prince.”

89. We are left in doubt from this whether the males really exceed the females, or vice versa ; for, with all deference to Mr. Crawford, if the returns for Yugyakarta are correct, the difference between the males and females could not be attributed fairly to the presence of men in service without their families. It will be seen that, even in the case of infants at the breast, as well as of young children, the preponderance of males is remarkable ; and if this preponderance of males is correctly given, and is not to be accounted for on Mr. Crawford’s assumption or otherwise, the conflicting results for East Madura and Yugyakarta would be so remarkable as to deprive the statements of the homogeneous character we should look for in trustworthy statistics.

90. While, however, we are unable to come to any certain conclusion in regard to the proportion of the sexes in the southern latitudes of Asia, we can say with certainty, to whatever cause the result may be attributed, that the experience of Europe proves the populations in the most northern latitudes to contain a larger excess of females over males than is to be found in the population of the more temperate and more southern latitudes. Following up Professor David's suggestion, we may reasonably infer that there are climatic influences affecting the proportion of the sexes—their operation resulting in a greater excess of females over males in northern climates, while the males equal or exceed the females in the more temperate and warmer regions. Further experience and research may bring this more clearly before us.\*

91. In addition, however, to climatic influences, there are also those of social customs, particularly in relation to marriage, which must have a marked effect on the proportions of the sexes in the population. It has been observed by a distinguished authority that one of the best ascertained laws in regard to the movement of the population is that of the proportion of the sexes in the annual births. This proportion varies from 105 to 106 for legitimate births; for illegitimate births it is not less than 104; for still-born legitimate births the proportion rises as high as 138; while for illegitimate still-born births it descends to 118.

M. Legryt, whose remarks in original will be found below, after pointing out that the preponderance of male births is less in the cities than in the rural districts, goes on to say,—“The principal fact (the excess of male births) is one of those secrets that ‘nature appears indisposed to yield to the investigations of science. The explanation proposed by Chevalier Bernonilli (*Handbuch der Populationistik*) is the most specious. In the opinion of that savant, the proportion of boys and girls will be determined by the relative age of the parents. If the father is younger or of the same age as the mother, the proportion will be less than the unit: it rises with the age of the father. If both the husband and wife are young, it will be greater than if they are of a middle age; but much more feeble if they are relatively of an advanced age.’”

“ L'une des lois du mouvement de la population le mieux constatées, c'est celle du rapport des deux sexes dans les naissances. Excepté en Angleterre, où l'on compte 109 garçons pour 100 filles, ce rapport varie, dans tous les autres Etats, entre 105 et 106, pour les naissances légitimes; pour les naissances naturelles, il n'est en moyenne que de 104. Pour les mort-nés légitimes, il atteint le chiffre considérable de 138; ce chiffre descend à 115 pour les mort-nés naturels. La supériorité numérique des naissances masculines n'est pas aussi forte dans les villes que dans l'ensemble de la population. Par exemple, elle est de 105 pour la France entière et seulement de 103 pour les villes;

\* The memoir by M. Edouard Mallet regarding the population of Geneva, which appeared in the 17th Volume of the “*Annales d'Histoire Publique*,” an abridged translation of which, by Mr. R. Valpy, will be found in the *Statistical Society's Journal* for 1851, contains the following curious result of his enquiries on the subject of male and female conceptions, as affected by the seasons:—

“ With regard to the conceptions of each sex, if we add the still-births to the births, it will be seen that the average is rather exceeded during seven months by the males, and during five months by the females, thus:—

	February.	August.	May.	March.	April.	December.	July.
Male excess,	54·04	53·88	53·83	53·44	53·26	52·83	52·38
	May.	November.	August.	June.	July.	March.	October.
Female excess,	...	51·29	51·28	50·43	50·21	49·08	
	February.	April.	January.	December.	September.	June.	

“ The movement in the monthly proportions, as regards the sexes, is not so regular as it is in the case of the general births. It furnishes us, however, with the inference that males are conceived in the greatest proportion in the months when the general conceptions are most numerous; and this occurs from May to August, when, in comparison with the months from December to March, the conceptions are as 22 to 21.”

[Reasoning by analogy, it may be said that, as the hotter months are those in which male conceptions are greatest, so male conceptions may be greatest in the hotter countries.—W. C. P.]

" toutefois cette différence, qu'il est très difficile d'expliquer, ne se retrouve pas dans les naissances naturelles. Le fait principal (l'excédant des naissances masculines) est également un de ces secrets que la nature ne paraît pas disposée à livrer aux investigations de la science. L'explication proposée par Ch. Bernouilli\* est la plus spécieuse. Dans l'opinion de ce savant, le rapport des garçons aux filles serait déterminé par l'âge relatif des parents. Si le père est plus jeune ou du même âge que la mère, ce rapport sera plus petit que l'unité; il s'élèvera avec l'âge du père. Si les deux époux sont jeunes, il sera plus grand que s'ils sont d'un âge moyen, mais beaucoup plus faible que s'ils sont d'un âge relativement avancé. L'exactitude de cette théorie ne peut être démontrée que par des recherches faites sur une vaste échelle."

92. The physiological laws which regulate the production of the human species have long been a subject of enquiry and interest.† From the days of Hippocrates and Aristotle downwards to our own times, numberless theories, attempting to explain the forces determining the sexes of the children produced by any marriage, have been put forward.

93. The theories of the earlier enquiries, though often amusing, are not instructive; but it may be remarked in passing that many Mahomedans in this country entertain opinions very nearly, if not exactly, akin to those which have been so gravely propounded by Aristotle—derived, probably, through the Arabic literature, which they have inherited from the first Mahomedan invaders of India.

94. The more scientific enquiries of modern days have brought us, however, to recognize the influence of the age of the parents upon the sex of their progeny. This influence is recognized by many writers, and I have not in my limited reading found it controverted by any of the modern authors on physiology or vital statistics.

95. The following extract from Carpenter's *Principles of Human Physiology* will illustrate the opinions of the professional class, as well as those of writers on the statistics of life:—

" Notwithstanding that, in any ordinary population, there is a decided preponderance in the number of females, the number of male births is considerably greater than that of females. Taking the average of the whole of Europe, the proportion is about 106 males to 100 females. It is curious, however, that this proportion is considerably different for legitimate and for illegitimate births, the average of the latter being only 102½ to 100 in the places where that of the former was 105½ to 100. This is probably to be accounted for by the fact, which is one of the most remarkable contributions that have yet been made by statistics to physiology, that the sex of the offspring is influenced by the relative ages of the parents. The following table expresses the average results obtained by M. Hofacker, in Germany, and by Mr. Sadler, in Britain, between which it will be seen that there is a manifest correspondence, although both were drawn from a too limited series of observations. The numbers indicate the proportion of male births to 100 females, under the several conditions mentioned in the first column:—

<i>Hofacker.</i>		<i>Sadler.</i>	
Father younger than mother, ...	99·6	Father younger than mother, ...	86·5
Father and mother of equal age, ...	90·0	Father and mother of equal age, ...	94·8
Father older by 1 to 6 years, ...	103·4	Father older by 1 to 6 years, ...	103·7
" " 6 to 9 " ...	124·7	" " 6 to 11 "	126·7
" " 9 to 18 " ...	143·7	" " 11 to 16 "	147·7
" " 18 and more, ...	200·0	" " 16 and more,	163·2

" From this it appears that the more advanced age of the male parent has a very decided influence in occasioning a preponderance in the number of male infants; and, as the state of society generally involves a condition of this kind in regard to marriages, whilst in the case of illegitimate children the same does not hold good, the difference in the proportional number of male births is accounted for. We are not likely to obtain data equally satisfactory in regard to the influence of more advanced

\* "Handbuch der Populationistik."

† The information collected at the last English Census would, I believe, throw much light upon this topic; but the returns have not been treated with this object. The Parliamentary Report of 1853 contains, however, a very interesting table bearing on this subject, which I shall have to refer to presently.

"age on the part of the female parent, as a difference of ten or fifteen years on that side" is not so common. If it exist to the same extent, it is probable that the same law would be found to prevail in regard to female children born under such circumstances as has been stated with respect to the male—namely, that the mortality is "greater during embryonic life and early infancy; so that the preponderance is reduced."

96. After the hostile criticism of the late Lord Macaulay, Mr. Sadler's figures may perhaps be accepted with distrust; but if M. Hosacke's are accurate, and there appear no reason to doubt them, Mr. Sadler's figures need not be referred to by those who neglect the dissection which his work underwent at the hands of his distinguished critic. Passages from other authors might also be added to those I have already extracted, but I believe it is unnecessary to adduce any further opinions on this subject.\*

I may mention, however, that experiments in breeding among the lower animals, especially among sheep, have resulted in similar conclusions.

97. Assuming, then, as an admitted fact that the ages of the parents do influence the sexes of their progeny, I think we shall find in this country circumstances which will go a long way towards accounting for the abnormal position of its population compared with the population of European countries, as far as its sexual composition is concerned. I allude especially to the customs of the people, both Hindoo and Mahomedan, in regard to marriage. We find in India (at least in that part of India of which I am speaking) the following noticeable facts:—excessively early marriages; the husbands always older than the wives; and the marriages, particularly among the Hindoos, consummated immediately the wife has attained the age of puberty. In these facts, I believe, is to be found the cause of the great preponderance of males,—a preponderance, it must be remembered, more remarkable among Hindoos than in the case of the Mahomedans. It is unfortunate that we have no exact information in regard to the ages at which marriages take place among Hindoos or Mahomedans, or as to the differences in the ages of husbands and wives; but the original returns do not afford the requisite information; the relative ages of the husbands and wives, as no further distinction in this direction has been observed than that which separates the population into persons above and persons under twelve years of age. The following remarks, drawn up for me by an intelligent native gentleman, will serve to show what are the opinions of educated natives on the subject:—

"Among the Hindoos generally the girls are, according to their religious or social status, married at the age of ten years, if not earlier. The husband's age should be half as much more, even twice as much, and not less than a quarter more than that of the wife. These rules are adhered to in the generality of cases among all classes. There are instances where poverty and special usage (as among the Kunonjeas and Kachles, where, without payment of a large sum by the girl's father, it is very difficult to get a daughter ever married) cause some deviations from the rules; but in the entire population of even a district, such cases do not affect them to any appreciable degree."

"The begetting of a son is the most important religious obligation of the married Hindoo; because on that can not only depends the continuance of the family, but the salvation of many generations of the dead of that family, by the performance of the funeral ceremonies, &c. The intense desire for the propagation of the male progeny,

\* I may here record the results of an examination of one of the few books which gives information in regard to the age of husbands and wives, the date of their marriage, and the sex of the issue resulting from each marriage. I refer to the *Parvati*, which, though the statistics it contains are for only a particular class, yet gives this information for a class very favorably situated.

In 732 marriages noticed in the *Parvati* and *Barettage* for 1866, the following results appeared:—

Taking those instances where the husbands and wives were nearly of the same age, but under thirty, at the time of marriage, 694 marriages were examined; 122 of these were childless (of course the more recent marriages, which could not have produced issue, help considerably to swell this number). In the remaining 572 the proportions of boys and girls, the sum of these marriages, were nearly equal. There were 1,233 sons, and 1,291 daughters—the former being three per cent. in excess of the latter. The cases in which the husbands were older than their wives by ten years or more, but under forty years of age were very few—only 24 among the peers, and 14 among the baronets. No deduction can be made from so small a number; but in the former case the issue of eighteen marriages consisted of 46 sons, 39 daughters. In the latter case, as only ten of the marriages had been fruitful, the data became so small as to be useless.

" thus created by a religious impulse, nets strongly in every way to keep the male in excess of the female population. On the other hand, the very fact of the extreme care bestowed in the rearing up of the male child tends to the neglect of the female offspring; and when it is remembered that with many the humiliating position of the bride's family towards that of the bridegroom, added to the expenses required for the girl's marriage, is viewed as a certain calamity, it is no wonder that among the Hindoos the number of males should exceed the females. The deficiency in the latter, therefore, seems to me to be as much owing to a deficiency of births as to the greater proportion of mortality among both the infant and adult females. Besides the above causes of greater mortality among the female infants, it occurs to me that the marriage of Hindoo girls at an early age not a little adds to that mortality among the adults, although greater privations (both enjoined and self-imposed), and the (comparatively with the males) in-door and sedentary nature of the female occupations among the Hindoos, including the zenana system, also greatly tend to produce the same results. The registry of deaths lately introduced will, I hope, throw much light on this matter, when the returns, after a number of years' experience, are patiently scrutinized. I presume that the registry extends to the age of the deceased.

" My above remarks apply to the entire class, and to permanent causes. The proportion of births and deaths among the males and females will necessarily vary in the out-door laboring classes compared with those leading a more sedentary life; and unforeseen causes—as famine, bloodshed, epidemic diseases, and even peculiarities of localities—will to some extent disturb the general proportions; but on the whole, after due consideration given to temporary causes, it will, I think, be found that the excess of the male over the female population is caused chiefly, if not wholly, by the social and religious customs and observances of the Hindoo community.

" The same may be said of the Mahomedans, whose long residence among the Hindoos, and their being in a considerable number converts from Hindooism, keeps up among them most of the Hindoo habits and customs, with trifling variations. Indeed, excepting the rules of inheritance, in her occupation and mode of life the Mahomedan female does not much differ from the Hindoo, although among the Mahomedans marriage takes place at a little more advanced age; but the proportion in the age of the wife and husband is not materially different."

98. My own belief is that as a rule the Hindoo wives are younger in reference to their husbands than are Mahomedan wives in relation to their husbands. It is not at all uncommon to find among the agricultural Hindoos quite young immature girls married to husbands of twenty or thirty, or even still older in years. The *gauna* (that is, the ceremony after which the wife may be taken to reside with her husband, and the marriage may be consummated) occurs either at the third, fifth, seventh, or ninth year after the bridal ceremony. From a useful little volume on the *Domestic Manners and Customs of the Hindoos in Northern India*, by Baboo Ishree Doss, of Futtelgurh, I take the accompanying remarks:—

" Though the marriage contract is rendered indissoluble by the performance of the preceding ceremonies, yet another rite is necessary before the bride can go to the bridegroom's house to live there. Her going to live with her husband is called *gauna*.

\* I. e., of a nubile age. " If the girl be of age\* at the time of wedding, the *gauna* ceremonies are performed at once; but if she is young, they are postponed till the third, fifth, seventh, or ninth year. A bridegroom cannot take away his bride except in these years. The *gauna* ceremonies are only two or three in number, and very simple. The Hindoos use a small, smooth board to sit on, called *pata*. In the *gauna*, the bride is made to sit on the *pata* of the bridegroom, and the latter on that of the bride; then the married ladies put on the toes of the bride little tinkling bells, called *bicholias*, and also put on her a *doputta*, or sheet. These are called the ceremonies of the *gauna*."

99. In the case of Mahomedans, marriage is deferred rather longer than with Hindoos. Certainly the females are not married at so early an age as is the case with Hindoos, while the husbands are somewhat more equal in age with their wives. According to Mahomedan law, a girl should be married when she arrives at the age of puberty ; and, as far as I can ascertain, Mahomedan girls are generally married at between thirteen to fifteen—the husband as a rule being between sixteen and eighteen.

100. It would appear, then, that throughout these Provinces the females are married at a very early age ; and, though I am not in a position to state with exactness what is generally the average difference in age between the husband and wife, it may be put approximately at from five to ten years.\*

101. If we had statistics on the subject, we might expect to find an average difference in the age of husband and wife of six or seven years, if not more—the difference being greatest in the case of Hindoos, and least in the case of Mahomedans ; the wife also being younger at the time the marriage is consummated in the former case than in the latter.

102. Now let us compare the social conditions of England and France, for both of which we have accurate information with reference to the proportion of the sexes in those two countries, keeping specially before us the recognized influence of the ages of the parents upon the sex of their progeny. In both countries we have already seen, though the females at all ages exceed the males, that the male births are persistently more numerous than the female. In England they are 104,811 to 100,000 ; in France, 105,390 to 100,000. Let us see now what is the civil condition of the population of either Kingdom. Both for England and France we have accurate statistics of the number of married persons at different decennial periods of life. We have not, however, exact statistics of the ages at which marriages occur from which any large generalization can be made ; but for England we possess data from which the average difference in the age of husband and wife may be deduced. The topic is thus alluded to in the general Census Report for 1861 :—

“ The average age of the husbands in England is 43·0 years, and of their wives, “ 40·5 years. The husband is 2·5 years older than the wife. While the numbers of each “ quinquennial period of age are given in Table V., Population Tables, 1861, Volume II.,

TABLE IX.—ENGLAND AND WALES.—Ages of Husbands and Wives in combination; or Husbands whose Wives were absent, and of Wives whose Husbands were absent; of Widowers and Widows.

Total included in this Table ... 8,034,067

Ricca

104. Though I believe equally accurate returns exist for France, I have not been in a position to avail myself of them; but Mr. Welton's suggestive paper on *French Population Statistics*, which will be found in the *Statistical Society's Journal* for 1866, gives the following table for France and England, showing the number of unmarried at different decennial periods of life for both sexes separately:—

## FRANCE, 1856.

Males.				Females.		
Age.	Population.	Unmarried.	Percentage of married.	Population.	Unmarried.	Percentage of married.
15—20	1,535,825	1,532,236	·02	1,530,077	1,454,587	4·9
20—30	2,766,946	1,940,353	29·9	3,037,883	1,617,829	46·7
30—40	2,683,605	693,168	74·2	2,646,504	591,045	77·7
40—50	2,300,855	314,516	86·3	2,261,996	330,932	85·4

## GREAT BRITAIN IN 1851.

15—20	1,025,419	1,020,878	0·4	1,045,317	1,019,393	2·5
20—30	1,735,753	1,110,421	36·1	1,934,189	1,086,256	43·8
30—40	1,323,264	303,491	77·1	1,418,353	320,969	77·4
40—50	1,001,236	137,416	86·3	1,056,705	156,001	85·2

105. We find, then, in both countries the greatest number of marriages obtains among the males between the 30th and 40th years of age, among the females between 20 and 30; and that the difference in age of the husband and wife averages in England 2·5 years. We also gather from Mr. Welton that an examination of the civil condition of the people in France "leads to the conclusion that males marry later in France than in England; but that the marriages of females are not much longer postponed in that country than with us."

106. We also know the proportions of male births to female births to be in France 105,390 to 100,000, while in England they are 104,811 to 100,000.

107. May we not infer, with these facts before us, and with the knowledge that modern statistical research has acquired for us as to the influences of the age of the parents upon the sex of their progeny, that this less difference between the male and female births in England, this greater excess of male births in France is to be attributed—if not altogether, at all events partly—to the greater age at which French husbands marry, the females in both countries marrying much about the same time of life.

108. If this inference is fair, our knowledge of the social customs of the people of these Provinces in reference to marriage will at once enable us to come to a reasonable conclusion in regard to the proportion of males to females in the North-West.

109. Recapitulating the facts we have dwelt upon, it will be seen that in the North-Western Provinces a large excess of males over females (a state of things quite opposed to European experience) co-exists with extremely early marriages—those marriages being consummated immediately the wives have arrived at puberty; and with a greater difference in the ages of husband and wife than is found in England and France. We also find that the excess of males is less marked in the Mahomedan section of the community, where the difference in age between the husband and wife is less marked. On the other hand, in France and England we find the male births exceeding the female births; but to so small an extent that, owing to the greater force of life in the female, we always find the females of all ages exceeding the males of all ages; and this state of things co-exists with later marriages—the women being married in the greatest numbers above 20 years of age, and with a less difference in age between husband and wife.

110. After a careful study of the facts presented by these Provinces, contrasted with those for European countries, I can come to no other conclusion than this,—that,

whatever may be the influences of climate upon the proportion of the sexes (and that such influences do exist, we may accept as a fact), the great and abnormal excess of males over females in this country is attributable to the social habits of the people, which, inducing very early marriages (the difference in age between husbands and wives being always relatively greater than in Europe), tend to permit a wider play to the physiological laws, which are traced in the influence of the ages of the parents on the sex of their progeny.

111. It is, I fear, not to be doubted that the opinions of the Hindoos in regard to females, especially among the higher castes, exercise an unfavorable influence on female mortality in the earlier years of life; but this influence is quite insufficient to account for the vast difference which is found in the proportions of the sexes in this country, compared with others. Nor can it be considered at all when our attention is directed to the same subject—the proportion of the sexes—in the Mahomedan section of the community. Mr. Hume's careful enquiries go to show how small is the influence which infanticide or mere carelessness of their female children in the earlier years of life would exercise even in the Hindoo population, in reference to the proportion of the sexes. There is evidently some other cause at work to produce results which are quite exceptional as far as our present knowledge goes. That cause is, I believe, to be found in the influences to which I have called attention: In the proportions of the sexes in this country, strangely altered as they are, I think we see the operation of the law recognized by European physiologists and statisticians. That law operates, it is true, to produce effects differing from those observed in Europe; but this is merely due to the different conditions of civil life in the two continents. The law of the influence of the age of parents remains the same. Its operation is still the same: its effects, however, are different; but the difference in its effects is clearly accounted for by the different circumstances of the populations in which we can trace its working.

112. The No. 2 General Statements and Tables illustrate, not only the proportion of the sexes, but also the progress of the people; and I propose now to examine the figures which display the increase and decrease of the population.

113. The Census of 1853 being the first that was taken, it was not possible then to make any accurate comparisons with former years. There was a general and a very natural impression that the population was increasing. Experimental enumerations had been carried out in several districts previous to the house to house Census of 1853; and a comparison of these with the Census of 1853 indicated a general increase of the people. It is surprising now to find, from the returns of the present Census compared with those of 1853, that the population has decreased, and this in the face of a large increase in the cultivated area.

114. It has already been noticed that, owing to the severance of the Dehli Division from these Provinces, and, further, to the inclusion in the present Census of the divisions of Kumaon, Jhansi, and Ajmere, which had not come within the scope of the Census of 1853, it would not be possible to compare the total results of the present Census with those of the last. It is also necessary, even in comparing the results in those divisions which now, as well as in 1853, come under the operation of the Census, to make allowance for altered internal boundaries.

115. In the General Statement No. 2 this has been done. In that statement a comparison is drawn between the six divisions of the North-West commonly known as the Regulation Divisions—known by this term because they come under the operation of the Regulations and Acts of the Legislature. The divisions of Kumaon, Jhansi, Ajmere are what is called Non-Regulation Divisions—that is to say, though governed by the spirit of the Regulations, those laws are not current in them, unless made specially applicable. The tendency of later legislation, however, has been to make all enactments generally applicable, unless special exemptions or exceptions are made. These six divisions comprise nine-tenths of the total population of the North-Western Pro-

vinces. In the No. 2 Statement allowance has been made, as far as it has been possible to do so, for all changes of internal boundaries and for all transfers of territory which have occurred; and the figures given may be accepted as absolutely correct, or so far so as not to interfere with the justness of the comparison made between the returns compiled in 1865 and those compiled in 1853.

116. To the horizontal entries referring to Rohilkund, and to the totals for the Province, it will be seen that notes have been attached referring to the lines of figures beneath the grand total entries. This was rendered necessary by the fact of no allowance having been made in the Rohilkund Division for the territory transferred since 1857 to His Highness the Nawab of Rampore, K.S.I. The territory in question had come under the operation of the Census of 1858, but did not fall within the scope of that of 1865. The upper lines, marked a., b., c., d., e., f., shew the figures for Rohilkund and for the total of the six divisions before allowance was made for this transfer; and the lower lines give the figures after making allowance for the cession of this territory.

117. With these prefatory remarks, I proceed to examine the statement as illustrating the progress of the people.

118. We find, on the whole, a small decrease in the population. In the last twelve years it has diminished .69 per cent—*i. e.*, by 193,023 souls.

119. The decrease is largest in the Hindoo population, where it is as much as 76 per cent—the followers of that creed having fallen from 24,049,550 to 23,867,334, or 182,216 persons.

120. The decrease in the Mahomedan population has been only .27 per cent., or 10,807 out of 3,946,992.

121. Strange to say, the fall in the female portion of the community, Mahomedan and Hindoo, is exactly the same. It is as much as 1·08 per cent. on the whole female community.

122. If it had not been for this decrease in the number of their females, the Mahomedans would have shewn an increase, and not a decrease; as it is, the males among the Mahomedans show an increase of 46 per cent.

123. But while there has been a total decrease in the population of the six divisions, the decrease has not been equally distributed: in some portions the population has been increasing, while in others the movement has been all the wrong way.

124. The position of the different divisions will be evident from the following remarks:—

125. Taking first the divisions where the total population has retrograded, we find in—

		Meerut.	Allahabad.	Benares.
On total population, a decrease of	...	-'07	-'40	-11-94
On male      "      an increase or decrease of	...	-'35	-'27	-10-92
On female    "      "      "	...	+24	-'55	-13-04
	In	Rohilkund.	Agra.	Gorakhpore.
On total population, an increase of	...	+4-07	+71	+11-38
On male      "      "      "	...	+3-93	+36	+12-40
On female    "      "      "	...	+4-23	+53	+10-27

126. It will be seen that, while in the Benares Division there has been a positive decrease in the last twelve years averaging 1 per cent. per annum, there has been an

increase in Gorakhpore going on at a very similar rate; and this probably has much to do with the large decrease in the former division.

127. It is known that there has been a steady immigration into Gorakhpore where much land has of late been brought under cultivation, and where labor is still wanted; and, as Benares and Gorakhpore lie in close vicinity to one another, it is not improbable that the ebb and flow of the wave of population in the two divisions are intimately connected one with the other.

128. Arranged according to creeds, we find the following varying results in the several divisions :—

#### HINDOOS.

	In	Meerut.	Allahabad	Benares.
On total population, a decrease of	...	-1·51	-23	-11·25
On male      "	...	-2·14	-29	-12·43
On female    "      "	...	-1·63	-42	-12·22

#### MAHOMEDANS.

	In	Agra.	Allahabad	Benares.
On total population, a decrease of	...	-4·12	-54	-17·55
On male      "	...	-5·41	-13	-16·44
On female    "      "	...	-5·30	-120	-16·36

#### HINDOOS.

	In	Baldiaund	Agra.	Gorakhpore
On total population, an increase of	...	+4·74	+1·15	+11·23
On male      "	...	+5·22	+1·22	+12·33
On female    "      "	...	+5·22	+1·14	+16·22

#### MAHOMEDANS.

	In	Meerut.	Baldiaund	Gorakhpore
On total population, an increase of	...	+5·76	+23	+11·50
On male      "	...	+5·53	+23	+12·32
On female    "      "	...	+5·60	+43	+16·60

129. There are one or two curious facts noticeable here:—first, we see that, while in the Meerut Division the Hindu population has decreased, the Mahomedan population in the same division has increased as much as half per cent. per annum for the last twelve years. On the other hand, in the Agra Division the Hindu population has increased, while the Mahomedan population has decreased. The difference, however, is not so remarkable as in the case of Meerut.

130. Again, we find that the females have increased in the Meerut population, while the males have decreased. This increase, however, is occasioned entirely by the increase in the females of the Mahomedan portion of the community, who have risen from 451,625 to 472,018—i. e., by 30,393, or 7 per cent.

131. The Hindu females, too, in this division have decreased less than the males, viz., 1·63 against 2·14 per cent.

132. There is one other point noticeable, which has been referred to by the Collector of Bareilly and a few others,—the diminution in the agricultural, and the increase in the non-agricultural, class.



sued at the Census of 1865, by distinguishing the occupation of each head of a house, has separated, with more accuracy than was possible with that followed in 1853, the two classes of agricultural and non-agricultural. It was never supposed that the two classes had been accurately distinguished in 1853; and it was generally surmised that the agricultural class had been set down at too high a figure. Mr. Dick, the Commissioner of Rohilkund at that time, suggested, as the only mode of overcoming this inaccuracy, the system which in the last Census was pursued—that of recording, as far as possible each man's occupation. It was pointed out by that officer that this would occasion little additional trouble; and the enquiry as to occupation was also a mode of examination to which the people of the country are accustomed in all judicial investigations; whenever any man's evidence is recorded,—the first questions put to him relating to his own and his parents' names, his age, his caste, and his occupation.

137. The adoption of Mr. Dick's suggestion has certainly improved very much the character of the statistics recorded at the Census of 1865. It has also served to corroborate and confirm the generally prevalent opinion of the inaccuracy of the former classification of the people.

138. With the single exception of the Goruckpore Division, there has been a decrease throughout the agricultural classes, whether Hindoo or Mahomedan; while the non-agricultural class, whether Hindoo or Mahomedan, has increased with equal uniformity. This, too, whether the total Hindoo or Mahomedan population has increased or decreased. This is quite sufficient to show that the former classification was incorrect to so large a degree as to make it inadvisable to attempt any deductions as to the comparative rate of increase or decrease of the agricultural and non-agricultural classes. If it were possible to compare the progress of the two classes with any prospects of the comparison being useful, I should be prepared to make it, for the subject has much interest. In the circumstances we see displayed in the returns, the comparison would be of no value whatever.

139. It has been already observed that there has been an increase in the agricultural class in Goruckpore; but it must be added that the relative increase of the non-agricultural class is so much greater, that the progress of the other section of the community becomes retrogressive by comparison. The figures are given below :—

*Goruckpore.*

Hindoos,	... { Agricultural,	+5·82 per cent.
	Non-agricultural,	+39·11 ,,
Mahomedans,	... { Agricultural,	+7·47 ,,
	Non-agricultural,	+22·22 ,,

140. The results in the several divisions are so conflicting, and the subject is further so complicated by the impossibility of selecting any standard by which to measure the results now obtained, that we are forced to resort to a careful examination of the district tables before we can come to any just conclusions as to the reality of the decrease in the total population which is now brought to light. If we could be satisfied as to the accuracy of the returns both of 1853 and of 1865, there would be no further difficulty; and, though there might be doubts as to the causes which in some cases have led to an increase and in others to a decrease in the population, we should not be left in hesitation whether any decrease or increase had really taken place. Owing, however, to the known inaccuracy of Indian statistics, this is exactly the position in which we find ourselves. Both the Census of 1853 and that of 1865 are declared to be accurate. It is impossible to believe them to be so: either one or other, or both of them, are inaccurate. On no other assumption does it appear possible to account for the results which are shewn by the late Census, compared with the former.

141. The absence of reports from Collectors in regard to the progress of the people makes the discussion of this question more difficult than it would otherwise

at some light may be thrown upon the subject even from the limited resources I have at my disposal, and in the following remarks an attempt will be made to answer the question whether or not the figures recorded at the last Census indicate a real decrease of the population.

142. It would seem that one or other of the following hypotheses must be correct,—either the returns of 1853 and of 1865 are correct, and the population has really decreased; or the returns of both enumerations are inaccurate, and no conclusions can be drawn; or the returns of one Census are inaccurate, and there may or may not have been a decrease in the population.

143. Now, assuming first that the Census of 1853 and that of 1865 exhibit accurately the numbers of the people respectively at those two enumerations, a comparison of the returns is attended with the following results:—We find in Table M., given below,—which contains all the districts of the six divisions, with the exception of Allygurh and Mynpoory, where, owing to changes of area, no comparison on any sound basis could be attempted,—an increase in all the districts of the Meerut Division, a decrease in Bijnour and Moradabad, and an increase in Budaon, Bareilly, and Shahjehanpore, in the Rohilkund Division.

In the Agra Division there is an increase in Agra, Furruckabad, and Etawah, and a decrease in Muttra.

In the Allahabad Division, Cawnpore, Futtehpore, and Allahabad show an increase, while Banda and Humeerpore show a decrease.

Goruckpore exhibits a large increase; and all the districts of the Benares Division show a decrease, which in Azimgurh, Ghazeepore, and Jounpore is as large as 16 and 11 per cent.

144. Looking at the cultivation, we find a notable decrease of 5 per cent. in Moradabad, and a decrease of 3, 1½, and .6 per cent. in Bijnour, Mozaffernuggur, and Muttra, respectively.

*Comparing the Population recorded in 1865 with that recorded in 1853, after allowing for alterations of areas of districts by transfer to or from other districts or provinces.*

Names of Districts.	Difference per cent. in the total Hindu population.	Difference per cent. in the total Muslim population.	Difference per cent. in the total population.	Districts.					Remarks.								
				1.	2.	3.	4.	5.	6.	7.	8.	9.	10.	11.	12.	13.	
Saharanpur,	+8.13	+6.49	+11.53	-9.8	1,425,825	866,183	1,383,698	866,183	801,325	645,661	658,933	658,933	1,138,081	1,138,072			
Aloauraenggar,	+2.05	+5.73	+3.27	+2.18	1,054,026	682,212	998,449	992,123	1,408,063	1,412,893	1,412,893	1,408,063	1,408,063	1,408,063			
Meerut,	+2.27	-3.21	+3.08	+3.08	1,611,061	1,195,693	1,412,893	1,408,063	1,005,720	800,131	1,005,720	662,124	647,012	647,012			
Boondialshahr,	+2.38	+2.21	+3.08	+3.08	1,291,373	800,131	1,204,659	1,204,659	1,204,659	800,075	1,204,659	1,204,659	690,975	695,521	695,521		
Dhjour,	+6.65	+6.65	+3.90	+3.90	1,204,659	1,054,871	1,095,905	1,357,659	1,353,105	1,357,659	1,357,659	1,357,659	836,886	836,886			
Moradabad,	+8.24	+4.42	+6.87	+6.87	1,054,871	1,202,494	886,810	1,158,079	1,157,865	831,128	1,157,865	831,128	1,149,797	1,149,797	200 acres transferred to Shahjahanpur.]		
Budhan,	+6.66	+7.50	+4.73	+4.73	1,202,494	1,518,579	1,381,351	1,403,513	1,406,754	1,271,132	1,406,754	1,271,132	986,096	986,096	200 acres transferred from Barabaliy.		
Lareli,	+10.55	+11.84	+6.15	+6.15	1,490,414	1,016,844	1,490,414	1,477,359	1,477,359	1,016,844	1,477,359	1,477,359					
Shahjehanpore,	+3.11	+3.18	+2.98	+2.98	11.33	11.33	11.33	11.33	11.33	11.33	11.33	11.33					
Mutta,	-7.35	-7.51	-4.38	-4.38	-6.0	1,032,021	800,321	1,032,021	1,032,021	800,321	1,032,021	800,321	862,909	862,909			
Agra,	+2.05	+3.39	+3.61	+3.61	6.27	6.27	1,199,037	1,028,541	1,199,037	916,943	1,199,037	916,943	1,028,541	1,028,541	1,028,541		
Furrukhabad,	+2.75	+4.16	-6.73	-6.73	6.47	6.47	1,084,399	916,943	970,841	970,841	964,956	964,956	850,117	827,371	827,371	200 acres transferred from Etawah, and 142 to Oudh.	
Etawah,	-6.54	...	...	...	1,044,123	626,444	1,044,123	1,044,123	1,044,123	1,044,123	1,044,123	1,044,123	626,444	626,444	626,444	687,950	
Gawnpore,	+1.21	+1.28	+1.38	+1.38	1,514,343	1,188,802	1,514,343	1,514,343	1,514,343	1,011,426	1,011,426	1,011,426	1,013,171	1,013,171	1,013,171	1,174,556	
Fatehpore,	+1.14	-5.57	+6.72	+6.72	1,011,426	686,786	1,011,426	1,011,426	1,011,426	1,356,226	1,356,226	1,356,226	1,355,338	1,355,338	1,355,338	680,786	
Banda,	-5.12	-4.09	-4.09	-4.09	3.72	3.72	1,939,291	73,373	1,939,291	1,769,507	1,769,507	1,769,507	1,641,430	1,641,430	1,641,430	679,929	
Allahabad,	+1.36	+1.09	+3.11	+3.11	1.69	1.69	1,769,507	1,393,183	1,769,507	1,641,430	1,641,430	1,641,430	1,351,603	1,351,603	1,351,603	1,833,635	
Humroopore,	-1.63	-1.70	-1.70	-1.70	-89	-89	1,641,430	520,941	1,641,430	333,687	333,687	333,687	141,355	141,355	141,355	143,703	
Gorukhpore,	+11.39	+11.39	+11.80	+11.80	18.64	18.64	4,736,522	3,435,513	4,736,522	4,697,706	4,697,706	4,697,706	3,439,513	3,439,513	3,439,513	3,077,874	
Azingun,	-10.17	-15.97	-19.94	-19.94	2.81	2.81	1,028,849	1,388,872	1,028,849	1,610,498	1,610,498	1,610,498	1,385,873	1,385,873	1,385,873	1,653,241	
Joumpore,	-11.21	-10.00	-29.35	-29.35	4.40	4.40	993,983	1,015,427	993,983	993,383	993,383	993,383	1,015,427	1,015,427	1,015,427	1,143,749	
Mirzapore,	-4.61	-4.34	-8.23	-8.23	3.17	3.17	3,328,148	1,055,413	3,328,148	2,943,183	2,943,183	2,943,183	1,018,956	1,018,956	1,018,956		
Bonai,	-6.16	-13.37	-13.37	-13.37	5.46	5.46	637,249	758,377	637,249	637,107	637,107	637,107	861,757	861,757	861,757	793,277	
Ghazoopore,	-16.91	-16.55	-19.23	-19.23	-83	-83	1,422,173	1,329,234	1,422,173	1,422,173	1,422,173	1,422,173	1,422,173	1,342,234	1,342,234	1,342,234	1,596,324
																465 acres transferred from Azimgurh.	

145. The only explanation that is given of the decrease in the population consists in a reference to the Mutiny in 1857, to the pestilence of 1856 and 1861, and to the famine of 1860-61. Now, though we have no accurate information as to the influences of the unhappy events of 1857 on the progress of the population, we may reasonably conclude that such a disturbance, especially in those districts which for the time passed entirely out of our control—where every man's hand was against his neighbour—must have had a very perceptible effect on the population, and must have interfered very much with those influences ordinarily at work producing an increase in the numbers of a people. But we should expect to find the same results from this disturbing cause wherever the circumstances in which it operated were the same. This does not appear, however, to have been the case. Why, for instance, should Budaon exhibit an increase of  $5\frac{1}{2}$  per cent on its population, while in Moradabad there is a decrease of  $8\frac{1}{4}$ , and in Bijnore, again, of only  $.65$ , per cent? I am not aware of any causes which would account for these large variations.

Perhaps at first sight it might be said the famine of 1860-61, and the cholera of 1861, are the causes; but if we examine the *Famine Report* by Colonel Baird Smith, and Mr. Straehey's *Cholera Report for 1861*, it will be apparent that this is not the case.

146. Note 3 appended to this Report shows what were the conclusions arrived at in the investigations made by Colonel Baird Smith and the Cholera Commission—as far, east, as the districts in these provinces are concerned. It will be seen that the famine did not touch the Benares or Allahabad Divisions, and that the cholera was less virulent in the southern and eastern portions of the province than in the north. But it is in the extreme east, in the Benares Division, that the decrease is most marked. In that division there are positively districts in which the population is shown by comparison with the Census of 1853 to have fallen as much as 16 per cent. Thus, Azimgurh is said to have decreased 16.97 per cent., and Ghazzeppore to have diminished 15.91 per cent. In the former district the Collector states the decrease in the population is clearly referable to the events of 1857: there was much fighting in the district, and his inquiries lead him to believe that one of the effects of the disturbance has been to produce a less number of annual births. Mr. Richardes has not given any explanation of the mode in which his enquiries were conducted, or of the principle on which his calculations are based; but with such varying results as are to be found in the conclusions Mr. Richardes has formed. If Table II. for Azimgurh is examined, it will be seen that the population has diminished throughout; but the percentage of decrease has varied in the following remarkable manner:—

From the two last columns of the statement given below will be seen the progress of cultivation in these various pargannahs:—

In Pargannah	Nizamabad,	...	-2.96	per cent.	+	6.65	Increase in cultivation.	Decrease in cultivation.
Ditto	Mhow,	...	-10.14	ditto,		+5.42		
Ditto	Koucca,	...	-17.25	ditto,		+4.40		
Ditto	Attroulia,	...	-22.85	ditto,		+0.54		
Ditto	Mahomedabad,	...	-14.92	ditto,		+6.21		
Ditto	Mhow Nat Bhannjan,	...	-28.66	ditto,		+4.98		
Ditto	Chirekote,	...	-20.46	ditto,		...	-1.22	
Ditto	Khurial Milto,	...	-29.93	ditto,		...	-2.77	
Ditto	Drogaon,	...	-31.47	ditto,		...	-3.26	
Ditto	Billabans,	...	-29.38	ditto,		...	-7.52	
Ditto	Secunderpore,	...	-21.85	ditto,		...	-0.20	
Ditto	Nuthoopore,	...	-15.07	ditto,		...	-4.97	
Ditto	Bhundaon,	...	-44.49	ditto,		+4.54		
Ditto	Sugree,	...	-15.76	ditto,		...	-7.84	
Ditto	Ghojee,	...	-12.53	ditto,		+4.94		

147. It appears quite impossible to reconcile the conflicting results there exhibited: a population diminishing, as in the case of Bhundaon, 44.49 per cent., and cultivation

per cent., the Hindoos and Mahomedans respectively having increased 11·85 and 6·15 per cent. This district entirely escaped the famine; but it must have suffered much during 1857-58, under the weak government of Khan Bahadur Khan, and it may be fairly concluded that the Mahomedans suffered the most. There are only three pergunnahs in Bareilly which have not been altered in structure: a comparison of the returns for these in 1863 and 1865 gives the following results:

Pergunnah.	Cultivation.	Population.			Hindoos.			Mahomedans.		
		Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.
Ritla,	4-682	4-864	4-909	4-692	4-11-19	4-11-07	4-10-90	4-3963	4-3659	4-120
Sundher,	4-670	4-18-07	4-17-71	4-19-59	4-18-26	4-17-74	4-18-07	4-17-10	4-17-01	4-2275
Pilibheet,	4-693	4-12-66	4-14-97	4-10-16	4-8-97	4-12-21	4-7-08	4-27-04	4-24-02	4-20-00

These results are remarkable as varying in a noticeable manner without any apparent cause. Why, for instance, in Pilibheet should the rate of increase be so much less among Hindoos than Mahomedans? or why, again, should the progress of the people have been so much more rapid in Sundher, a pergunnah on the Barabanga, than in Ritla, more to the north? or, again, in Pilibheet than in Ritla? Local experience might yield some explanation, but the local officials have not touched the subject, and the variations appear susceptible of no solution.

179. The Collector in his Report ~~says~~ that an increase of 18 per cent. on the population of 1863 would have taken him by surprise. He writes—“ Recollecting the ‘‘ ravages’’ of the cholera in 1856, the disastrous events of 1857-58, the famine of 1869-70, and the typhoid fever which raged so fiercely and universally in this district in 1862, I was prepared for a falling off in the population. It is quite possible that the returns in 1863 were inaccurate, notwithstanding all the precautions taken. The people generally were then, no doubt, more alarmed at the Census than they are now—more suspicious as to the object aimed at: they may consequently have successfully concealed their real numbers. That alarm has now, I think, disappeared.”

If the Collector is surprised at an apparent increase of 18 per cent., what would he say to one of 27 per cent., or more than double the figure he gives, in the case of Pilibheet? A careful scrutiny of the returns of all the districts impresses me with the opinion that there is certainly inaccuracy and error in the returns, either of 1858 or 1863. I believe, in the former; but that the error did not lie in under-estimating the numbers so much as in the other direction.

180. Shahjehanpore.—Here the comparison made in Table M. refers to the entire district. It shows an increase in the cultivation of 33·33 per cent., and an increase in the population of 3·11 per cent. The rate of progress has been nearly the same both among Hindoos and Mahomedans, the former having increased 3·18 per cent., and the latter 2·68 per cent.

181. The pergunnahs of Tihir, Jullalpore, Khorn Bujhera, Nagollee, and Khotar remain quite unchanged in area since the last Census. The results of the comparison made in Table H. for these five pergunnahs are as follows:

Pergunnah.	Cultivation.	Population.			Hindoos.			Mahomedans.		
		Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.
Tihir,	4-642	4-670	4-723	4-609	4-4-78	4-3-95	4-6-71	4-16-27	4-26-16	4-4-98
Jullalpore,	4-11-28	4-9-41	4-9-98	4-6-79	4-10-64	4-9-44	4-10-27	4-4-33	4-14-34	4-7-86
Khorn Bujhera,	4-14-81	4-14-92	4-12-63	4-16-03	4-14-61	4-12-51	4-16-05	4-6-06	4-6-06	4-4-12
Nagollee,	4-676	4-11-63	4-11-79	4-12-00	4-11-02	4-11-26	4-10-92	4-10-81	4-6-60	4-28-54
Khotar,	4-7-01	4-20-43	4-16-41	4-25-48	4-20-37	4-16-93	4-25-70	4-22-18	4-21-10	4-23-43

182. The Collector accounts for the great decrease in Khotar, which borders on Oudh, by the fact that before Oudh came under British rule many of the cultivators of its border villages resided in the adjoining pargannah of Khotar, but have since the annexation of Oudh returned to their villages. But if this is the case, it is a remarkable coincidence that in the neighbouring pargannah of Burragaon, which, like Tilhur, adjoins Oudh territory, there should have been an increase, instead of a decrease.

In Burragaon the Hindoo population has increased nearly five per cent. (4.94); the Mahomedans, nearly fourteen per cent. (13.98).

183. Shahjehanpore, it must be remembered, did not suffer from the famine of 1860-61. The returns of 1865 are described by the Collector, Mr. Probyn, as being on the whole highly satisfactory. In many villages not a single mistake could be detected when the entries were tested. If the present returns are really correct, the inference to be drawn from the very varying rates of progress in different pargannahs would seem to point to errors in the returns of 1858, unless these variations can be otherwise accounted for. The difference in the progress of the males and females in many cases is also remarkable.

#### 184. We turn now to the Agra Division.

*Muttra.*—Here we find a considerable decrease: the cultivated area has fallen .60 per cent.; the population, 7.35 per cent. The Hindoos have experienced the greatest decrease—7.51 per cent. in their case, against 4.28 per cent. among the Mahomedans. The district suffered severely from the famine. Mr. Hardinge notes as the causes of the decrease—“epidemic cholera and small-pox in 1856 and 1858; the Mutiny in 1857, and the consequent flight of the inhabitants of some Goojur villages to avoid ‘investigation into their acts of violence on their neighbours; the famine in 1861.’” He also points out that, owing to the numerous shrines in the district, which at times are crowded by pilgrims, the population varies; but we are not informed whether there was any large fair at the time the Census of 1852-53 was taken which would have caused an exceptional and temporary addition to the population.

185. Comparison is practicable in the following pargannahs, the areas of which remain the same now as they were in 1852-53. It gives the following results:—

Pargannahs	Cultivation.	Population.			Hindoos.			Mahomedans.		
		Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.
Hareor Tehseel, ...	-12.9	-13.42	-13.93	-12.82	-13.23	-14.03	-12.29	-14.94	-13.18	-17.17
Areeng, ...	+5.40	-2.28	-1.89	-2.73	-2.70	-2.27	-3.19	+3.88	+3.05	+4.33
Kosee, ...	+1.46	+1.45	+1.75	+1.16	-1.17	+0.02	-1.40	+5.82	+6.75	+4.77
Saidabad, ...	-1.31	-10.27	-7.97	-12.98	-10.68	-8.83	-13.41	-4.55	-2.94	-7.13
Juleysur, ...	-1.78	-6.60	-4.80	-8.73	-6.28	-4.68	-8.21	-9.45	-6.06	-12.82

186. Now it is a curious comment upon this return that Juleysur and Saidabad suffered less from the famine than Areeng and Kosee: in the former pargannah the famine was intense throughout; in the latter, through eight-tenths of the sub-division. The Muttra Tehseel also suffered equally with Areeng; and there we find a large decrease both in the population and in the cultivated area. In Areeng and Kosee, again, we find the Mahomedans increasing, while the Hindoos are diminishing; in Saidabad the Hindoos have decreased as much again as the Mahomedans; while in Juleysur the Mahomedans have decreased half as much again as the Hindoos. These appearances

are noticeable; but it is only in the last case, that of Juleysur, that I can offer any explanation of them. The town of that name, which was largely inhabited by Mahomedans, and in 1853 contained more than 15,000 inhabitants, has fallen off very much in commercial importance, and the Mahomedan weavers of the town had at one time almost deserted the place.

187. Agra shows, on a comparison of the whole district—its limits having remained the same in 1853 and 1865—an increase of cultivation of 6·27 per cent., and an increase in the population of 2·65 per cent. The Hindoos have increased 3·39 per cent., while the Mahomedans have fallen in numbers 3·61 per cent.

188. The famine was severe in three-tenths of this district. It was not much affected by the cholera of 1861; but I am not able to say whether the same disease in 1856 occasioned much loss of life. The district also suffered from the events of 1857.

189. The following are the pergunnahs in which it is possible to compare the returns of 1853 and 1865, and the results of the comparison:—

Pergunnahs.	Cultivation.	Population.			Hindoos.			Mahomedans.		
		Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.
Agra Tehseel,	... +1·92	-52	-2·49	+1·92	their point of 18 per cent. on the cholera of 1856	-8·64	-9·54			
Bah Pinahut,	... +64	+76	-23	+1·92	" Recollecting the cholera of 1856	-1·60				
Futtehabad,	... +2·44	+1·16	+26	+2·28	it is 1856	-14				
Futtehpore Secree,	... +7·61	-77	-1·98	+69	versally in this dis quite possible	-10·03				
Furrah,	... +24·24	-67	-1·28	+5·62	+1·49	+1·19				
Ferozabad,	... -97	+2·85	+2·61	+2·95	-15·07	-8·33	-3·27	-6·30		

190. From Colonel Baird Smith's Report, it appears that the famine of 1861 was equally intense in Furrah and Ferozabad. It is, therefore, we find the progress of the people varying in those two pergunnahs, as it does, and differing again among the different creeds. Nor is this all. It is lessened at first when we notice the enormous increase of cultivation in Furrah compared with Ferozabad. But in fact this great increase in the cultivated area of Furrah is nominal, and is attributable to the great diminution in rent-free land in the pergunnah. The varying progress of Hindoos and Mahomedans in Futtehpore Secree and Bah Pinahut, especially in the latter part of the district, is also very noticeable. Mr. Fisher, the Assistant Collector, who appears to have been entrusted with the charge of the Census operations in the Agra District, says that he has great faith in the accuracy of the returns. If they are accurate, I am very much inclined to doubt the correctness of those for 1853; but, as the Collector, Mr. Pollock, has not given any report whatever, whether on the subject of the progress of the people or on any other point connected with the Census, it is difficult, without the assistance of local knowledge and experience, to come to any conclusions on this question.

191. *Furruckabad.*—Here, owing to internal changes, it has only been practicable to compare four-fifths of the district, with reference to the returns of 1853 and 1865. This comparison shews an increase in the cultivation of 6·47 per cent., about a tenth of which is due to resumptions of rent-free tenures—the cultivated area of such estates not being shown in the cultivated area of the district, which only includes cultivated land paying Revenue. The population has increased 2·75 per cent., but the increase is confined altogether to the Hindoos, whose numbers have risen 4·16 per cent., while the Mahomedans have decreased 6·73 per cent.

192. In the four following pergunnahs the areas have been so little altered that a comparison of the 1853 returns with those of 1805 is practicable. It gives the results noted below :—

Pergunnahs.	Cultivation.	Population.			Hindoos.			Mahomedans.		
		Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.
Kumpil, ...	4,547	+1,92	+2,92	-71	+2,02	+1,66	+2,26	-4,36	+3,21	-10,46
Chubramow, ...	4,1735	+736	+11,53	+2,73	+5,67	+12,83	+3,59	-8,47	-8,11	-8,87
Mahomedabad,	+12,12	+5,23	+7,46	+3,23	+5,75	+7,44	+3,36	+2,35	+7,94	-4,03
Pahara, ...	+13,16	-6,13	+1,07	-3,25	-1,26	-3,79	+1,37	-19,67	-22,39	-17,37

193. In the last-named pergunnah is situated the town of Furruckabad and the civil station of Futtelgurh. Mr. Oldfield, the Collector, ascribes the great decrease in the population, specially the Mahomedan portion, to the effects of the Mutinies and the emigration of the many followers of the exiled Nawab. He also adds that the trade of Furruckabad has long been on the decline, the railway having taken the traffic away from the town. The increase in Kumpil is very slow; that in Chubramow and Mahomedabad may perhaps be nominal; but, without special causes to be assigned for the slow progress of the people and for the varying rate of progress in the two sections of the population, there is a temptation to consider the former returns inaccurate if these are correct.

194. In Mynpoory no comparison can be made for the whole district, it having so changed its form and limits since the previous Census. The pergunnahs of Ghirour and Alleypore Puttee have not, however, materially altered; in them we find the following results when the returns of 1853 are compared with those of 1805 :—

Pergunnahs.	Cultivation.	Population.			Hindoos.			Mahomedans.		
		Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.
Ghirour, ...	4,330	+2,74	+1,93	+4,32	+2,38	+1,32	+3,84	+19,86	+20,60	+18,87
Alleypore Puttee,	4,676	+11,22	+12,21	+10,20	+11,35	+12,52	+9,95	+31,77	+50,27	+16,59

195. In the case of the Mahomedan population of these two pergunnahs, the numbers are so small that no inferences can be drawn. The total population of Ghirour is 53,573, and of Alleypore, 14,609—the Hindoos being 51,592 and 14,074 respectively. No report has been submitted from this district, and, in the absence of the remarks of the local officers, it is quite impossible to assign any explanation for the startling differences noticeable in the two pergunnahs. Ghirour is traversed throughout by the Canal, and if anything, we might expect to find a larger increase there than in the pergunnah of Alleypore.

196. Etawah.—Mr. Hume, the Collector, has shewn that, allowing for the altered limits of his district, there has been an increase of 6.54 per cent. on the population. These results have been ascertained by the Collector after carefully deducting the population of every village that has been transferred from Etawah, and adding the inhabitants of each village received, so as to complete the return of 1853; the deduced return has then been compared with the Census of 1805. Owing to the altered state of the different pergunnahs, it is not possible to make a detailed comparison in this Office; but the actual increase has been shown by Mr. Hume to be as follows in the different pergunnahs :—

	Etawah.	Bhurtuah.	Bidhoonah.	Phuppoond.	Dulleinuggur.
Percentage of Increase, ...	8.27	6.76	4.11	9.46	3.85

Mr. Hume's remarks on the progress of the population will be found at pages 4-5 of his Report (Appendix C.).

The rate of progress varies remarkably in Dullebnuggur and Phuppoond.

197. *Cawnpore*.—Here, comparing the entire district for 1853 and 1865, we find an increase of 4·41 per cent. in the cultivation and of 1·21 per cent. in the population, distributed as follows:—1·28 among the Hindoos, ·38 among the Mahomedans. It is worth noticing that, while the Hindoo males have increased 2·22 per cent., and their females ·23 per cent., the Mahomedan males have increased 2·79 per cent.; but the females of this creed have fallen 2·22 per cent.

There are two pergunnahs, those of Ghatumpore and Russoolabad, which, having remained the same in area, may be compared without chance of error. The results of the comparison are as follows :—

Pergunnahs.	Cultiva-tion.	Population.			Hindoos.			Mahomedans.		
		Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.
Ghatumpore,	+8·94	+22	+79	-40	+06	+44	-35	+4·07	+0·42	-1·54
Russoolabad,	+312	+11·69	+11·88	+11·46	+12·14	+12·26	+11·99	+2·50	+3·86	+·96

198. These two portions of the district present most startling differences. But Cawnpore, unfortunately, is one of several districts for which no report has been furnished by the Collector, who should best be able to throw light on these remarkable differences. To the mind of a stranger they necessarily convey the idea, as long as they remain unexplained, that one or other of the returns, either of 1853 or of 1865, if not both, must be incorrect.

199. *Futtichpore*.—The limits of this district continue the same, and a comparison of the returns of 1853 with those for 1865 shows an increase in the cultivation of 5·77 per cent., and an increase in the population of only ·14 per cent. The Hindoos have decreased ·57 per cent., while the Mahomedans have increased 6·72. No report has been received from this district, and we are left in the dark as to the causes to which the decrease might be assigned. It is curious to observe from Table II. that the females have increased both among Hindoos and Mahomedans, though the increase is not so large comparatively among the Mahomedans as with the Hindoos.

A comparison in the following pergunnahs gives the results quoted below :—

Pergunnahs.	Cultivation.	Total Population.			Hindoos.			Mahomedans.			
		Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	
Futtichpore,	...	+0·45	-1·69	-2·52	-0·77	-1·53	-3·05	+0·17	-2·75	+1·11	-6·72
Ilussoa,	...	+6·20	+3·46	+1·50	+5·68	+2·99	+0·91	+5·36	+7·55	+6·92	+8·18
Ghazeeppore,	...	+8·95	+1·11	+2·24	-0·81	-22	+17	-67	+9·41	+2·07	+18·18
Ayaspah,	...	+8·12	-90	-1·36	-38	-1·54	-2·04	-98	+16·86	+17·58	+16·0
Moottour,	...	+2·20	+12·27	+10·67	+14·16	+10·21	+7·86	+13·17	+32·91	+40·66	+24·22
Hindkee,	...	+8·12	-7·61	-6·61	-8·79	-7·89	-6·80	-9·13	-2·39	-1·90	-2·91
Tuppechjar,	...	+4·57	-2·41	-1·92	-3·01	-3·65	-3·04	-4·32	-8·09	+7·60	+8·66
Hutgaon,	...	+6·94	+2·21	+2·57	+1·93	+1·13	+1·56	+6·66	+9·08	+8·80	+9·37
Ekdulla,	...	+8·68	+0·27	+5·06	+7·04	+4·87	+3·75	+6·12	+15·65	+14·53	+16·79
Dhata,	...	+1·62	+4·41	+3·82	+5·05	+4·69	+3·95	+5·50	-1·78	+·94	-4·62
Kora,	...	+7·84	-1·18	-2·29	-1·01	-1·85	-3·42	-17	+7·94	+13·72	+2·14

As in many other cases, there are variations here which cannot be explained, and without explanation they throw discredit upon the returns, either past or present.

200. *Banda*.—Here a comparison has been made of two-thirds of the whole district. This shows an increase of cultivation and a decrease of the population : the area under cultivation has increased 3·72 per cent.; the population has fallen off 5·12 per cent. The Hindoos display the greatest decrease : the figures indicate, for the Hindoos, a decrease of 4·09 per cent.; for the Mahomedans, a decrease of 1·80 per cent. A comparison of the returns in the undermentioned pergunnahs gives the following results :—

Pergunnahs.	Cultivation.	Population.			Hindoos.			Mahomedans.		
		Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.
Banda,	+3·73	-14·40	-16·58	+11·95	-10·67	-13·28	-7·71	-35·68	-36·22	-35·13
Pailance,	+6·43	+7·06	+5·81	+8·57	+7·01	+5·76	+8·52	+7·68	+6·41	+9·20
Ougacea,	+3·74	-3·51	-4·19	-2·76	-2·78	-3·92	-1·51	-14·18	-8·24	-20·81
Dursenda,	+10·62	-5·78	-6·54	-4·94	-5·65	-6·51	-4·94	-10·08	-14·37	-5·04
Cheboo,	+4·41	-4·47	+9·95	-2·03	-5·58	+1·00	-2·31	+2·53	-19	+5·92
Sconda,	-5·2	-4·61	-5·86	-3·25	-4·47	-5·37	-3·49	-6·75	-13·39	+2·27

201. The Collector, Mr. Clarke, accounts for the fall in the population of Pergunnah Banda by the departure of the Nawab of Banda, which has led to the migration of a very large number of the residents ; but the varying results shewn in the abstract given above require further explanation than this. As they stand at present, one is led to infer from them inaccuracy either in the present or past returns. The tests which were employed by the Collector and his subordinates have induced him to believe that the present returns are generally accurate. If so, it is difficult to believe that those of 1852-53 are equally correct.

202. *Allahabad*.—Taking here as the basis of comparison sixteen-seventeenth of the entire district, we find an increase of 1·69 per cent. in the cultivation, and of 1·36 per cent. in the population. The Mahomedans have increased in a greater degree than the Hindoo portion of the community. The figures stand thus :—Hindoos, 1·09 per cent. ; Mahomedans, 3·11 per cent.

Pergunnahs.	Cultiva- tion.	Population.			Hindoos.			Mahomedans.		
		Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.
Uthurbun,	-3·62	-10·34	-8·88	-11·97	-10·12	-8·76	-11·61	-17·57	-13·14	-22·16
Keraree,	+2·62	+6·57	-5·54	+7·70	+6·43	+5·67	+7·28	+7·40	+4·99	+10·09
Soorson,	+0·19	-11·07	-10·57	-11·62	-8·88	-9·58	-8·10	-22·02	-15·75	-28·25
Mirzapore Chowharee,	-3·57	-15·00	-18·33	-11·08	-11·42	-15·24	-6·89	-28·63	-30·04	-26·97
Kewaee,	+2·62	+4·68	+5·71	+3·51	+5·12	+6·08	+4·34	+0·18	+1·83	-1·55
McL.,	-0·12	-3·44	-3·05	-3·87	-1·85	+0·07	-4·06	-12·72	-22·05	-2·62
Secundra,	-1·49	-11·18	-7·01	-15·88	-10·77	-11·33	-10·15	-13·25	+15·73	-43·67
Arai,	+0·43	+2·29	+4·95	-0·59	+2·06	+4·86	-0·98	+5·64	+6·23	+5·00
Barrah,	+4·98	-4·06	-3·45	-4·74	-4·04	-3·50	-4·64	-4·72	-1·87	-7·80
Tal. Barrokha,	+12·54	+3·11	+2·86	+3·50	+3·52	+3·12	+3·95	-9·17	-5·57	-13·42
Tal. Chowrasee,	+0·77	-7·93	-8·09	-7·78	-7·82	-8·17	-7·61	-10·06	-9·39	-10·80
Tal. Khoraha,	+9·68	-4·20	-4·00	-4·41	-4·05	-3·81	-4·29	-9·07	-9·64	-8·32
Tal. Khurka,	+20·96	-13·69	-12·80	-14·60	-13·46	-12·86	-14·73	-19·15	-25·52	-11·44
Tal. Manda,	-12·20	-6·19	-4·85	-7·62	-5·16	-3·62	-6·75	-17·35	-17·83	-16·86

203. Here again we find startling variations, without any ostensible causes. Mr. Ricketts has furnished me with the following remarks on the subject :—

" It is difficult to assign any unexceptionable reasons for the fluctuations in population exposed by this table. A portion of the difference may be attributed to the part taken by the inhabitants in the rebellion. Long continued rebellion would have a lasting effect on the rural population ; and it is certain that the greatest decrease is apparent in those pergunnahs where rebellion was most prolonged.

" Thus, Uthurbun and Keraree, the first two pergunnahs in the comparative statement, may be contrasted. Uthurbnn is a Rajpoot pergunnah ;—every Rajpoot zemindar of note rebelled, and troops were constantly employed for four months in their suppression. Numbers of the poorer classes would leave their villages to escape alike from their Rajpoot masters and from tho' troops. Uthnr bun adjoins Keraree. Keraree was, comparatively speaking, undisturbed in those days. It is a Mahomedan pergunnah ; its revenue is lighter assessed.

" Doubtless many fugitives from Uthurbun established themselves in Keraree in those days, and have elected to remain there. The Keraree Censns bears out this supposition, for it shows an increase of 7 per cent.

" There is still a large proportion to account for ; some may have settled in Per-gunnah Chail, adjoining Uthurbun to the south-east.

" Uthurbun and Keraree form portions of the same tehsalee : the Census in both was conducted under the same Tehseeldar, so it may be assumed that it was equally accurate in both.

" Sooraon and Mirzapore Chowharee also shew a considerable decrease. They adjoin Ondh. The border villages were full of Ondhref ngees, who have by degrees returned to their own homes. This would account for a large portion of the otherwise unaccountable difference.

" Meh and Kewaee adjoin, being portions of the same tehsel. Their respective shares in the rebellion are exactly borne out by tho' Census figures. In Meh rebellion was universal and continuous for some months. The estates are all large talookas, the property of very influential Hindoos. No village escaped contamination. In Kewaee there was but little rebellion. It was a convenient refuge for the Meh people.

" Secundra adjoins Jhoosee, and, while Jhoosee shows an increase, Seenndra exhibits a large decrease. Here the above arguments will exactly apply, and will explain the cause of the change,—for Seenndra was a rebellious pergunnah, and Jhoosee a peaceable one. The refugees would be mostly the poorer classes. If tainted with rebellion, they would remain in their refugo ; if too poor to have any home ties, they would have no inducement to return.

" Talookas Khorha, Khurka, and Manda are all in Khyragurh, to the south of this. They suffered much from partial rains and high prices for two sasons previous to the Census. The Railway works on the Jubbulpore Line drew away numbers of the poorer classes, driven by hard times at home to seek their subsistence by labor.

" The Mahomedans in these talookas are all of the lowest classes, including many weavers. The withdrawal of the greater protion of the cotton crops for export to England has already been shown in other reports to have affected these numerous artizans, who have left their villages, their old occupation being gone, and dispersed in search of employment. The Census list confirms those reports.

" Another cause, in Manda especially, is that at the last Census the Manda Rajah was in possession of his estates ; he squandered all his substance in numerous retainers and followers. He is dead, and his followers are all dispersed. This would make a considerable percentage in the population of the Manda talooka."

204. The great difference in the decrease in Meh and Uthurbun is not satisfactorily explained in the above remarks. The pergunnahs are thus described :—Meh as having been the scene of universal and continuous rebellion ; Uthurbun as being inhabited by Rajpoots, of whom every zemindar of note rebelled, and in whose suppression troops were for four months constantly employed. This being the case, we should be prepared to find as great a diminution in Meh as in Uthurbun. But this is not what the returns display ; they shew a decrease of 10·3½ in Uthurbun, but of only 3·44 in Meh.

205. *Humeerpoor.*—The structure of this district has been so much altered that it is not possible to compare more than a quarter of its area. The comparison thus made shows that while there has been a slight increase in the cultivation, the population has decreased 1·68 per cent.—the Hindoos showing the largest diminution (1·70 per cent.), and the Mahomedans the least (89 per cent.).

206. Examined in detail, we find the following as the progress of the population in four pergunnahs comprising half the inhabitants of the district:—

Pergunnahs.	Cultivation.	Population.			Hindoos.			Mahomedans.			
		Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	
Humeerpore,	...	+5·31	-1·72	-2·32	-0·01	-1·72	-2·37	-0·95	-1·73	-1·60	-1·88
Someipore,	...	+0·69	+3·20	+1·34	+5·46	+3·05	+1·18	+5·32	+6·98	+5·25	+9·68
Moudha,	...	-1·97	-6·31	-7·76	-4·64	-6·94	-8·07	-5·61	-2·68	-5·88	+0·61
Raat,	...	+4·37	+2·76	+2·14	+3·44	+3·25	+2·33	+4·28	-2·87	-0·14	-5·70

207. No report has been received from the Collector of Humeerpore, and, in regard to points on which local knowledge might have thrown some light, we are left quite in the dark. Someipore is noticed in the Mutiny Report as having been exposed to constant ravages during the disturbances; but there would seem to be no reason which would explain the great difference in the progress of that pergunnah and of Moudha.

208. *Goruckpore.*—This and Barcilly are the only districts in the province in which the population has increased with anything approaching to rapidity; and even here, though there has been a large immigration, the rate of increase has not in the aggregate been higher than one per cent. per annum. It has been very similar in both branches of the community—the Hindoos having increased 11·29 per cent., and the Mahomedans 11·80 per cent. But very marked differences in the progress of the people will be found if Table II. be examined; for instance, Ruttunpore Bansie has increased 68 per cent.; Benalkpore West has trebled its population; while in East Benneekpore the inhabitants have increased 51 per cent., and in Sylhet 38 per cent. There are pergunnahs, on the other hand, where the population has decreased; thus, Amorha shows a decrease of 7· per cent.; Ourungabad and Bustee of 3· per cent.; while Mubooliee, Anowla, and Dhooriapar have decreased respectively 83 per cent., 1·16 per cent., and 1·17 per cent. Where these large increases have taken place it is doubtless to immigration that we must look for their cause. The decrease presents a question which, without local knowledge, I cannot attempt to solve. It is known, however, that the years 1864 and 1865 were years of great scarcity, if not absolute famine, in the Goruckpore District.

209. We come now to the Benares Division, in which the decrease is so conspicuous, being marginally so in Azimgurh, Ghazcepore, and Jounpore.

210. I have already examined the Azimgurh returns in detail, and have recorded the results. Since this was done I have received the notes to which the Collector referred as illustrating his position that the decrease was owing to a lower birth rate, the effect of the Mutinies. These notes and Mr. Richardes' remarks thereon, will be found in Appendix D. A glance at the figures they contain will show how impossible it is to attempt any generalizations from them. The entire figures for eight years do not exceed 3,820; that is to say, an annual average of less than 453 cases.

211. The average annual births of male children up to 1858, from the table given by Mr. Richardes, is 213½; of the female children, 139½. The average for the six years after the Mutiny is—for the males, 276½; for the females, 244½. If this is to be depended on, arguing in the line that the Collector of Azimgurh has taken, we might say the Mutiny had added to the fecundity of the inhabitants of that district. Mr. Richardes' remarks as follows in explanation of his table:—

" The calculation which I have made is by ascertaining the number of children born in years previous to, and during, and subsequent to, the Mutiny year. This could not be directly ascertained, but, by finding the ages of the children (alive), the number at present alive of those born in each year could be known, and an approximate average formed of the births in each year. From this it was evident that those born in the year of the Mutiny were much under the average, shewing that times of disturbance act as a check upon the population."

It is not quite clear from this whether the figures in the table given by Mr. Richardes refer to the deduced births, or relate merely to the number of children alive in any year born in any one preceding year. If the latter be the case, it is a curious comment upon the accuracy of the table that the number of children alive in 1865, born in 1858, should positively exceed the number of those alive in 1865, and born in 1860; while again, the number of children alive in 1865, born in 1862, is given as actually greater than that of those born in 1863 and alive in 1865. If the former be the case, it is clear that the average births have been higher since the Mutiny than before. There is one other point which may be noticed:—In Azimgurh, if any reliance is to be placed on the figures given, there were actually more births in 1858, when we should expect the influence of the Mutiny in respect to the birth-rate to have been most felt, than in 1857. Now the disturbances could have only effected the birth-rate in 1857 in three ways—either in the destruction of women who were capable of being mothers, or in destruction of the children they bore, or in inducing them to desert their homes. The disturbances, as far as they affected conceptions, would have had no influence on the birth-rate till at least nine months after their outbreak—that is to say, till the commencement of 1858; and yet the births in 1858 in Azimgurh are positively greater in number than they were in 1857. But the fact is that no generalizations of any value can be attempted from the small groups of figures which will be found in the table at page 32 of Appendix D. It does not, however, appear that the great decrease in the population of Azimgurh is to be attributed to the disturbances of 1857.

212. *Jounpore*.—We are able to compare the total area of this district, which remains the same now as it did in 1853. This comparison gives the following results:—an increase in the cultivation of 4·40 per cent., accompanied by a decrease in the population of 11·21 per cent.—the Hindoos having decreased 10 per cent., and the Mahomedans 22·35 per cent. If Table II. for this district be examined, it will be seen that, with the exception of Zafrahd, the pargunnahs in which the decrease has been most remarkable—such as Ungleee, Gurwara, Moongra, and Singra Mow—are all conterminous with Oudh, with which territory they march. This fact explains to a certain extent the great decrease noticeable. The Oudh villagers who formerly resided in these pargunnahs have now returned to their own villages, in the same manner as has been pointed out by Mr. Ricketts and Mr. Probyn. There has also been a large emigration from Jounpore, the *beldars* who abound in that district having sought work in different parts of the country. I am told by an officer on the E. I. Railway that, even at Allahabad, the Railway authorities have imported a number of the Jounpore masons; and Mr. Jenkinson, who was employed for several years in the district, tells me he has met bands of them on their way towards Bombay, Central India, and elsewhere. But this will not satisfactorily account for the large decrease in the population of the Jounpore District. The inhabitants have undoubtedly suffered from the events of 1857, and there has also been a considerable emigration; but I am led to believe that the apparent decrease is partially due to errors in the former or present returns; and those who are acquainted with the district say that the decrease is to a great extent nominal, though the progress of the people has undoubtedly been checked by emigration and the disturbances of 1857.\*

\* Since these remarks were written, Mr. Jenkinson, who was for five years employed in the Jounpore District, with which he is intimately acquainted, has furnished me with his views on the apparent large decrease in the Jounpore population. These will be found at Note IV., at the end of this Report.

213. In Mirzapore the decrease is small compared with the remaining districts in the division. Taking eight-ninths of the district for comparison, we find an increase in the cultivation of 3.17 per cent., while the population has decreased 4.61 per cent.—the Hindoos 4.34 per cent., and the Mahomedans 8.23 per cent. The decrease has been universal, with the exception of Pergunnah Ahrowra, a small tract of country, and the jungle tracts to the south of the Soane Pergunnahs Agoree and Singrowlee. The last two pergunnahs, with an area of 1,080,000 acres, have a population of only 69,000. The inhabitants of Agoree have increased 17 per cent., and those of Singrowlee 22 per cent.

Huvylee Chunar exhibits the largest decrease, viz., 13.26 per cent., while the pergunnahs of Mujhwa, Bhoclée, and Suktsgurh all show a decrease of more than 10 per cent. No report has been furnished from Mirzapore. The variations in the progress of the people, so large as they are, must, as long as they remain unexplained, throw considerable suspicion on the returns.

214. The same singular and perplexing variations are found in the Benares District. There, comparing the whole district, we find an increase in the cultivation of 5.46 per cent., with a decrease in the population of 6.86 per cent. We find also that, while the Hindoos have decreased only 8.16 per cent., the Mahomedans have diminished double as much, or 12.81 per cent. The contrasts presented in the following instances are peculiar: they have, however, attracted no attention from the Collector, who might perhaps have been able to give some explanation in regard to them :—

	Increase.			Decrease.	
Mujhwa,	...	+7.88 per cent.		Lohta,	...
Burreh,	...	+7.36 "		Kuswar,	...
Kuttchur,	...	+6.78 "		Mowayee,	...

Rahoopore, ...      ...      -17.44 per cent.

Kuswar, ...      ...      -12.33 "

Mowayee, ...      ...      -13.18 "

Rahoopore, ...      ...      -15.36 "

Mujhwa and Kuswar adjoin: they are both to the east of Benares, and lie respectively along the right and left of the Grand Trunk Road. Why there should be a difference of 20 per cent. between the progress of one and of the other, it is impossible to say.

215. Turning now to the last district on the list, Ghazepore, we find once more an enormous decrease. Here the comparison has been made on thirteen-fourteenths of the entire district, and it gives the following results :—an increase in the cultivation of .82 per cent., a decrease in the population of 15.91 per cent.—the Hindoos having decreased 15.55 per cent., and the Mahomedans 19.22 per cent. It is remarkable in Ghazepore that there is no single pergunnah in which there has not been a decrease of greater or less amount. It ranges from as high as 33.52 per cent. in Lncknesur, 33.47 per cent. in Kopacheet, and 30.12 per cent. in Zuhoorabad, to 6.02 in Zumaneah and 3.01 in Mohaitch.

216. In the absence of reports from the Collector or other local authority, it is impossible to offer an explanation of these startling variations; but my own impression is that they point unmistakeably to error, and that the error probably lies with the returns of 1853. It is quite possible, however, that those for 1865 may also be incorrect. Mr. Brodhurst, however, is reported to have tested very carefully the returns for the city of Ghazepoor, and to have found them correct.

217. Reviewing, then, the results which have been disclosed by a careful examination of the detailed returns, there seems to be good ground for believing that the apparent decrease in the population is nominal, and is due to errors in the former returns, which would appear to have over-estimated the numbers of the people. If it is not so, and if the former returns were correct, either those for 1865 must be inaccurate to a remarkable degree (and we have the concurrent testimony of all Collectors that this is not the case), or the decrease must be real. In the latter case we can find no sufficient explanation of the extraordinary variations in different pergunnahs, noticeable often in adjoining tracts of country, the circumstances of which have not been materially different. With the experience we have of the inaccuracy of Indian statistics, it is less difficult to believe the returns to be incorrect than that there should have been a decrease of the nature recorded, and, while I do not claim for the

returns of 1865 the character of extreme accuracy, we may reasonably suppose they are more correct than those of 1853.

218. We come now to the General Statement No. 3. From this we obtain some idea of the extent of cultivation in these Provinces.

219. Excluding the Kumaon Division, for which we have no returns of the cultivated area, it will be seen that out of 46,323,152 acres, 23,747,268 are returned as cultivated, 7,400,777 as culturable, 4,420,725 as land on which no Revenue is paid to Government (or *lakhraj*), and 10,754,382 as barren, giving the following percentages on the total area compared with 1853 :—

	Cultivation on Total area.	Culturable on total area.	Land not paying Revenue on total area ( <i>lakhraj</i> ).	Barren on total area.
1865,	51.26	15.98	9.54	23.22
1853,	53.02	17.22	7.09	22.67

But this will not be an accurate comparison, as the returns for 1865 include three divisions not included in 1853, while those for 1853 include one division not included in 1865.

220. The General Statement No. 2 offers the means of ascertaining what progress cultivation has made in the six Regulation Divisions, after allowing for transfers. It will be seen from this statement that the cultivated area has increased as much as 11.36 per cent. in those divisions. The largest increase is found in the Gorakhpore Division, where the cultivation has extended more than 18 per cent., and is least in Rohilkhand, where it is 2.44 per cent.

221. In the other four divisions the area under cultivation paying Revenue to Government has increased as follows :—

In Meerut, 3.58 per cent.	In Allahabad, 2.84 per cent.
„ Benares, 3.13 „	„ Agra, 2.71 „

222. This, it will be noticed, refers only to the land paying Revenue. There is a large area, however, which, though it pays no Revenue, is quite as fertile and as much cultivated as the former; and if we apply the proportions of cultivation and culturable land found to exist in the area charged with Revenue to the area which does not pay Revenue to Government, we shall find the following as the proportion of cultivation to total area in 1865 and 1853 for the entire Province, excluding Kumaon :—

1865,	...	...	...	58.53 per cent.
1853,	...	...	...	58.37 „

Here the increase in cultivation which has been effected since 1853 is not brought to light. This is owing to the varying nature of the soil and area of the divisions included in the Census of 1865 and excluded from that of 1853. For instance, in Dehra, not included in 1853, but included in 1865, less than half of the culturable land paying Revenue is under cultivation.

The figures are :—

Cultivated,	...	...	...	66,350 acres.
Culturable,	...	...	...	67,959 „
Barren,	...	...	...	498,655 „

Again, in Jhansie and Ajmere we find—

	Jhansie.	Ajmere.
Cultivated,	1,226,362 acres.	160,737 acres.
Culturable,	836,432 „	135,439 „
Barren,	875,628 „	422,010 „

While Dehli stood as follows in 1853 :—

Cultivated,	...	...	...	3,196,914 acres.
Culturable,	...	...	...	1,518,042 „
Barren,	...	...	...	574,880 „

(23.) This being the case, it has been thought necessary to compile the following table, which gives for each of the divisions, excluding Kumaon, the percentages of cultivation, cultivable, *Lakhiraj*, and barren on the total area; also the percentages of cultivated and cultivable, including *Lakhiraj*, assuming the *Lakhiraj* land to be cultivated as much as land paying Revenue. To this is also added information as to the Land Revenue in the several divisions.

Bihar, not having been included in the Census of 1853, is excluded from this table.

Division.	Cultivation.	Cultivable.	<i>Lakhiraj</i> .	Barren.	Percentage Area of Total.				Percentage Area of Cultivable.				Revenue.			
					Cultivation.	Cultivable.	<i>Lakhiraj</i> .	Barren.	Revenue.	Avg.	Revenue.	Avg.	Revenue.	Avg.	Revenue.	Avg.
Merut, ...	{ 1853, 1853,	64.52 61.61	14.31 12.49	61.3 53.5	14.20 14.11	62.11 57.48			11.62 17.55	1.11 1.10	1.4 1.2	1.11 1.10	1.11 1.10	1.11 1.10	1.11 1.10	1.11 1.10
Rohilkund, ...	{ 1853, 1853,	54.26 51.75	12.30 10.51	6.76 6.10	10.44 21.07	12.11 22.13			20.01 22.67	0.13 0.13	1.1 1.0	1.10 1.20	1.10 1.20	1.10 1.20	1.10 1.20	1.10 1.20
Agra, ...	{ 1853, 1853,	60.21 55.35	25.58 23.34	47.5 48.7	25.46 25.32	44.31 42.55			10.27 10.53	2464.622 2452.613	1.21 1.13	1.11 1.12	1.11 1.12	1.11 1.12	1.11 1.12	1.11 1.12
Jhansi, ...	{ 1853, 1853,	37.56 No Census.	25.61	10.01	26.92	45.31			22.65	1729.222	0.72	0.12	0	1.12	0	1.12
Allahabad, ...	{ 1853, 1853,	52.03 50.89	17.77 19.36	2.33 2.37	27.77 25.19	53.96 52.78			14.37 12.01	7454.960 7320.742	1.97 1.11	1.39 1.31	1.39 1.31	1.39 1.31	1.39 1.31	1.39 1.31
Gorakhpore, ...	{ 1853, 1853,	65.95 47.53	25.81 27.00	3.41	15.86 22.06	52.77 49.70			26.37 28.34	2450.619 2433.531	0.92 0.75	0.11 0.09	0.11 0.09	1.12 0.15	0.11 0.09	1.12 0.15
Benares, ...	{ 1853, 1853,	44.98 43.93	9.91 9.49	19.43 19.62	25.78 25.37	60.30 60.07			15.12 12.96	6,003.240 5,987.230	0.12 0.12	1.51 1.67	1.51 1.67	1.51 1.67	1.51 1.67	1.51 1.67
Ajmere, ...	{ 1853, 1853,	54.40 No Census.	7.92	58.00	24.68	40.83			34.44	4,70,595	0.45	1.95	1.95	2.14	1.95	2.14

DIVISIONS.	DISTRICTS.	PERCENTAGE ON TOTAL AREA OF			
		Cultivated.	Culturable.	Lakhraj.	Barren.
MIRANUR.	Dehra Doon,	10·16	10·40	3·11	76·33
	Scharanpore,	54·84	14·23	15·40	15·53
	Mozaffarnuggur,	61·68	18·78	5·06	14·45
	Meerut,	68·54	12·30	3·05	16·11
	Boolundshuhur,	63·63	21·31	3·75	11·31
	Allyghur,	76·04	7·12	2·32	14·52
	Total,	59·76	14·17	5·85	20·22
ROHILKUND.	Bijnour,	47·55	19·55	9·32	23·56
	Moradabad,	50·73	20·11	15·26	13·90
	Budaon,	64·40	16·32	4·70	14·55
	Bareilly,	66·49	13·21	4·91	15·39
	Shahjehanpore,	53·50	24·71	2·31	19·48
	Terrai,	19·02	26·47	0·53	53·98
	Total,	54·26	19·30	6·96	19·46
AGRA.	Muttra,	70·63	8·21	9·90	11·26
	Agra,	66·26	6·90	6·20	20·64
	Farrukhabad,	56·76	13·31	6·39	24·54
	Mynpoory,	52·79	6·79	1·28	39·14
	Etawah,	51·58	6·46	3·22	38·74
	Etah,	63·09	17·17	2·02	17·72
	Total,	60·21	9·58	4·75	25·46
JHANSI.	Jaloun,	60·79	9·77	4·98	24·46
	Jhansie,	39·92	22·60	9·10	28·36
	Lullupore,	17·15	40·69	14·76	27·40
	Total,	37·56	25·61	10·01	26·82
	Cawnpore,	55·19	8·83	1·31	34·67
	Futtehpore,	53·32	11·20	1·03	34·45
	Banda,	45·87	28·01	3·57	22·55
ALLAHABAD.	Allahabad,	56·00	12·02	3·05	28·93
	Humeerpore,	51·48	24·94	2·04	21·54
	Total,	52·08	17·77	2·88	27·77
GOURKROPP.	Goruckpore,	55·95	25·54	2·65	15·86
	Azimgurh,	49·84	13·43	2·21	34·50
	Jounpore,	60·18	11·49	1·47	26·86
	Mirzapore,	24·29	7·76	42·94	25·01
	Benares,	69·52	4·32	4·58	21·58
	Ghazcpore,	65·57	12·42	3·33	18·68
	Total,	44·88	9·91	19·43	25·78
BENARES.	Ajmere,	9·40	7·92	58·00	24·68
	GRAND TOTAL,	51·26	15·98	9·54	23·22

224. From this it is satisfactory to perceive that the cultivation has in no instance decreased.

225. A comparison of this statement with the Board of Trade Agricultural Returns for Great Britain and the United Kingdom will show that the percentage of cultivation in the North-West will bear contrast with that in the mother country.

226. The accompanying extract from the *Times* of December 29th, 1866, gives a brief summary of the agricultural statistics, showing the average of land under crops, bare fallow, and grass in the United Kingdom in 1866 :—

" The returns for England, Wales, and Scotland were obtained through the Inland Revenue Officers—those for Ireland being obtained through the Registrar-General, from information collected by the Constabulary and Metropolitan Police, who acted as enumerators. For England, Wales, and Scotland the acreage returns have been collected from occupiers of five acres of land and upwards.

" In Ireland returns were obtained from all occupiers of land. In the Channel Islands, owing to the division of the land into small estates, the acreage returns have been collected as follows, viz.:—In the Isle of Man, from occupiers of two acres and upwards; in the Channel Islands, from occupiers of one acre and upwards.

" Of the 56,964,000 statute acres of Great Britain, 28,704,867 acres were returned as under crops, bare fallow, and grass, viz.,—9,287,784 acres, or 32·4 per cent., under corn crops, including wheat, barley, oats, rye, beans, and peas; 3,552,530 acres, or 12·4 per cent., under green crops, including potatoes, turnips and Swedes, mangold, carrots, cabbage, kohl rabi, rape, vetches, lucerne, &c.; 964,937 acres, or 3·4 per cent., under bare fallow; 3,694,224 acres, or 2·9 per cent., under clover and artificial and other grasses, under rotation; and 11,148,814 acres, or 38·9 per cent., permanent pasture, meadow or grass. In England, of 32,590,397 acres, 22,261,533 were under cultivation, viz.,—7,400,170, or 33·2 per cent., under corn crops; 2,750,008, or 12·4 per cent., under green crops; 7,60,979, or 3·4, under bare fallow; 2,296,087, or 10·3, under clover and other grasses; and 8,998,027, or 40·4 per cent., permanent pasture. While in Scotland, of its 19,639,377 acres, 4,158,360 were under cultivation, viz.,—1,366,540, or 32·9 per cent., under corn crops; 663,257, or 15·9 per cent., under green crops; 94,050, or 2·3, under bare fallow; 1,141,415, or 27·4 per cent., under clover and other grasses; and 893,066, or 21·5 per cent., permanent pasture. It appears that the returns of the acreage under permanent pasture in Great Britain are not compara-

" the proportions under corn crops were,—in Cambridge, 56·7; Suffolk, 52·3; " Essex, 51·4; Huntingdon, 49·1; Bedford, 46·7; and Hertford, 4·54. In Wales " the greatest proportion of corn crops was returned under—Flint, 32·4; Denbigh, " 30·7; and Cardigan, 30·2. In Scotland the counties cultivating the greatest pro- " portion of corn crops were—Clackmannan, 42·1; Haddington, 41·6; Fife, 40·8; " Forfar, 40·7; and Kincardine, 40·1. In England, out of an acreage of 56,562 " under hop cultivation, 36,367 acres were in Kent, 8,488 in Sussex, 4,763 in " Hereford, 2,321 in Worcester, and 2,119 in Hants. Excluding the islands in " the British seas, the estimated population of the United Kingdom in 1866 was " 29,035,404, and the number of English statute acres under corn crops was " 11,461,217, or 2·61 mouths per acre. In Great Britain the population was " 24,363,433; the number of acres under corn crops was 9,287,784, or 2·62 mouths " per acre. In Scotland the population was 3,153,413; the number of acres under " corn crops was 1,366,540, or 2·31 mouths per acre. In Ireland the population was " 5,571,971; the number of acres under corn crops was 2,173,438, or 2·56 mouths " per acre.

" The number of mouths per English statute acre under corn crops in Holland " was 2·76; Belgium, 1·92; Switzerland, 1·77; Wurtemberg, 1·41; Sweden, 1·38; " Austria, 1·29; Bavaria, 1·04; France, ·96; Italy ·90; and Denmark Proper, ·71."

227. Excluding the *lakhiraj* from our calculations, we shall find that Great Britain and the North-West stand in the following position in regard to the percentage of cultivation on total area :—

The North-West Provinces,	...	...	...	51·26	per cent.
Great Britain,	...	...	...	50·39	"
England,	...	...	...	68·30	"
Scotland,	...	...	...	21·17	"

No comparison can be made with Ireland, as hill pastures in the latter country are included under cultivation. The mode of compiling the North-West returns, omitting, as they do, bare fallow and pasture, tends to make the comparison with the English agricultural statistics less favorable than it would otherwise be; but, even as it is, if we include *lakhiraj*, we see that the percentage of cultivation is far higher than it is in Great Britain, and that in some divisions it exceeds the percentage of cultivation in England. Scotland will not bear comparison with the North-West: both Ajmere and Jhansie, the least cultivated provinces under this Government, are twice as much cultivated as Scotland.

228. Before quitting this subject I must draw attention to Table O., shewing the increase or decrease in the *lakhiraj* (or the unassessed) area. It is necessary, when examining the actual increase or decrease in cultivation, to keep in view the relative state of the unassessed area: there may appear to be a decrease in the cultivation where there has really been an increase or *vice versa* if this is not borne in mind. Take, for instance, the first district on the list, Seharunpore: here we see an apparent increase in the cultivated area of 7,614 acres on 774,253, or about one per cent.; but, looking to the altered position of the unassessed land, which is now 219,651, against 54,597 acres in 1853, it is apparent that the real increase in the cultivation has been very much larger—in fact, more than fifteen per cent. if we take the proportion of cultivation in the unassessed land to be two-thirds of the whole.

On the other hand, in Moozuffernugger, the next district, the decrease in the cultivation is put down at less than it really is, for here there has been a decrease in the unassessed area, and consequently land which formerly would not appear in the "cultivated" column has now been entered in that column. A reference to Table O. will, however, always enable the enquirer to decide whether the increase or decrease in the cultivation shewn in Statement 2 is put down at its full extent. The table will also be useful as an aid to the correct apprehension of that part of Table M. which deals with the same subject.

Divisions.	Districts.	Cultivated Acres.	Lakhiraj or Unassessed Acres.
MURRUT,	Scharupore, ... { 1865, 1853,	781,867 774,253	219,651 54,597
	Difference, ...	+7,614	+165,054
	Moozuffurnugger, ... { 1865, 1853,	650,173 670,468	53,376 76,287
	Difference, ...	-20,295	-22,911
	Meerut, ... { 1865, 1853,	1,036,089 907,768	46,107 82,028
	Difference, ...	+128,831	-35,921
	Boolnunduhur, ... { 1865, 1853,	777,196 715,587	45,808 88,036
	Difference, ...	+61,609	-42,228
	Allygurh, ... { 1865, 1853,	904,975 961,076	27,665 41,070
	Difference, ...	-56,101	-13,405
RONILCUND,	Total, ... { 1865, 1853,	4,150,300 4,029,142	392,607 342,016
	Difference, ...	+121,158	+50,589
	Bijnour, ... { 1865, 1853,	572,772 590,622	112,254 42,626
	Difference, ...	-17,850	+69,628
	Moradabad, ... { 1865, 1853,	798,986 839,919	240,277 256,096
	Difference, ...	-40,933	15,809
	Budaon, ... { 1865, 1853,	812,919 928,299	59,366 69,734
	Difference, ...	-115,380	-10,368
	Bareilly, ... { 1865, 1863,	1,009,752 1,056,961	74,538 83,630
	Difference, ...	-47,209	-9,092
Agra,	Shahjehanpore, ... { 1865, 1853,	797,414 716,201	34,465 33,067
	Difference, ...	+81,213	+1,398
	Terrai, ... { 1865, 1853,	89,367	No Census. 2,468
	Difference, ...	+89,367	+2,468
	Total, ... { 1865, 1853,	4,081,210 4,132,002	523,368 485,143
	Difference, ...	-60,792	+38,225
	Muttra, ... { 1865, 1853,	728,942 733,362	102,182 97,649
	Difference, ...	-4,420	+4,533
	Agra, ... { 1865, 1863,	794,460 747,536	74,814 84,460
	Difference, ...	+46,924	-10,146
Etah,	Furruckabad, ... { 1865, 1853,	615,552 749,023	56,483 69,985
	Difference, ...	-133,471	-11,503
	Mynpoory, ... { 1865, 1853,	563,008 687,098	13,607 8,510
	Difference, ...	-124,090	+5,097
	Etnawali, ... { 1865, 1853,	638,693 567,804	33,628 29,143
	Difference, ...	-19,811	+4,485
	Etah, ... { 1865, 1853,	567,137	No Census. 18,193
	Difference, ...	+567,137	+18,193
	Total, ... { 1865, 1853,	3,807,692 3,474,623	300,406 289,747
	Difference, ...	+332,869	+10,659

Divisions.	Districts.	Cultivated Acres.	Lakhiraj or Unassessed Acres.
ALLAHABAD, ...	Cawnpore, ... { 1865, 1853,	835,768 800,438 <hr/> +35,350	19,875 61,992 <hr/> -42,117
	Difference, ...		
	Futtchapore, ... { 1865, 1853,	539,263 509,793 <hr/> +29,470	10,447 9,417 <hr/> +1,030
	Difference, ...		
	Banda, ... { 1865, 1853,	889,570 846,831 <hr/> +42,739	69,183 82,934 <hr/> -13,751
	Difference, ...		
	Allahabad, ... { 1865, 1853,	991,021 971,558 <hr/> +19,463	53,932 28,240 <hr/> +25,692
	Difference, ...		
	Humeerpore, ... { 1865, 1853,	754,052 720,254 <hr/> -16,202	29,935 14,531 <hr/> +15,404
	Difference, ...		
	Total, ... { 1865, 1853,	4,009,694 3,898,674 <hr/> +110,820	183,872 197,114 <hr/> -13,742
	Difference, ...		
GORAKHPUR, ...	Goruckpore, ... { 1865, 1853,	2,650,236 2,232,901 <hr/> +417,335	125,283 160,732 <hr/> -35,449
	Difference, ...		
BENARES, ...	Azingurh, ... { 1865, 1853,	811,931 798,707 <hr/> +13,224	36,064 41,027 <hr/> -4,973
	Difference, ...		
	Jounpore, ... { 1865, 1853,	598,869 573,616 <hr/> +25,253	14,627 23,497 <hr/> -8,870
	Difference, ...		
	Mirzapore, ... { 1865, 1853,	808,831 766,296 <hr/> +40,035	1,429,267 1,421,412 <hr/> +7,855
	Difference, ...		
	Benares, ... { 1865, 1853,	443,005 420,069 <hr/> +22,936	29,172 29,571 <hr/> -399
	Difference, ...		
	Ghazeeapore, ... { 1865, 1853,	932,551 924,884 <hr/> +7,667	47,352 41,532 <hr/> +5,820
	Difference, ...		
	Total, ... { 1865, 1853,	3,694,687 3,485,672 <hr/> +109,115	1,556,472 1,557,039 <hr/> -567
	Difference, ...		
GRAND TOTAL, ... { 1865, 1853,		22,203,819 21,253,314 <hr/> +1,040,505	3,081,508 3,031,793 <hr/> +49,715

229. We come now to two statements which are quite novel in an Indian enumeration—the Statement of Castes, and that of Occupation.

230. The classification of castes in the General Statement No. IV. is a singular table. There are no less than 560 castes shown among the Hindoos, and there are 14 other classes, raising the total number to 574, embracing Bengalees, Madrasans, Tibetans, Chinese, Parsees, Mahomedans, and Christians.

231. The four great primary castes of Hindoos are thus sub-divided :—Brahmins into 70 sub-divisions, Kshatryas into 175, Vaisyas into 65, Soodras into 230. Then come five columns—1 comprising Sikhs, 4 comprising different sects of the Jain religion; then fourteen columns relating to religious sects—Goshains, Jogees, Sunnyasees, and the like. Finally, three columns relate to travellers, and one to Hindoos whose caste is not known.

232. The Brahmins are 3,451,692 in number; the Kshatryas amount to 2,827,768; the Vaisyas are much less in number, namely, 1,091,250. The Soodras form the great bulk of the population, counting 18,304,309 individuals. Then come 12,336 persons whose caste was unknown. Only 1,425 Sikhs are shown; but it must be remembered that the Statement of Castes does not embrace Military or persons employed on the Railway. According to the present composition of the native army, we should expect to find a large number of Sikhs classed among Military; and there is no doubt that Sikhs form a considerable portion of the native troops stationed in these Provinces; but the information received from the several Brigade Majors and Cantonment Magistrates is not complete on this head—the troops merely being shown in several cases according as they are Hindoos or Mahomedans, without any reference to the castes of the former.

233. Going on with the No. 4 Statement, we find 49,955 of the Jain sect, and 1,95,977 of other religious sects—Goshains, Fuqueers, Sunnyasees, &c.; 1,348 persons are returned as Bengalees, 26 as Madrassees, 67 as Thibetans, 37 as Chinese (of whom 36 are to be found in the districts where tea-planting is going on, and one is at Allahabad); 76 Parsees are entered as residing in Ajmere, but no specimens of this enterprising race are to be found in any other part of the North-West.

234. Of the Mahomedans, 2,207,576 have not been classified at all; of the remainder, 1,140,108 are Sheikhs, 515,526 are Pathans, 170,248 are Syuds, and 41,748 are described as Moguls.

235. Of the sub-divisions of the four great castes, we find the following prevalent :—

236. Among the Brahmins, excluding 1,198,216 who have returned themselves merely as Brahmins, without reference to sub-divisions of castes, the sub-divisions mentioned below are most numerous, and prevail most largely in the districts named :—

Names of Sub-divisions.	Total number.	District where most prevalent.	Number.
1. Kunoujea,	...	Cawnpore.	235,805
2. Tewaree,	213,565	Gorakhpore,	62,250
3. Gour,	170,182	Seharunpore,	46,948
4. Pandey,	167,735		67,513
5. Sunourea,	163,993	Muttra,	90,297
6. Missir,	150,231	Goruckpore,	41,835
7. Doobey,	132,612	Ditto,	34,826
8. Tuggah,	105,035	Meerut,	46,603
<b>TOTAL,</b>	<b>1,610,241</b>		<b>626,067.</b>

237. The Kunoujeas are not found in any number above Etawah; in fact, in the Meerut Division they are not known, and in Rohilkund they number little more than 1,000—a small colony of 998 existing in Moradabad, and 16 persons of the same sub-division being recorded as residents of Bijnour.

238. Almost half the Gor Brahmins belong to Moozuffernuggur and Seharunpore. There are large numbers also of this sub-division in Moradabad and Muttra.

239. The Tewarecs belong almost entirely to the Goruckpore and Benares Divisions. Allahabad and Banda, however, contain 68,000.

240. The Chowbeys are met with in greatest numbers at Mirzapore, Benares, Goruckpore, and are not to be found above Muttra.

241. The Doobneys also belong to the south of the Province; and the Pandeys (a name not unfamiliar to English ears, for, owing to the first of the Sepoy mutineers belonging to this caste, the name was not uncommonly applied to designate all sepoy mutineers) are likewise found almost exclusively below the Meerut and Rohilkund Divisions.

242. Seven-eighths of the Sunourea Brahmins belong to the Muttra and Agra Districts; while the Tuggahs, on the other hand, are found exclusively in Seharunpore, Moozuffernuggur, Bijnour, Meerut, and Moradabad—a cluster of adjoining districts forming the extreme north-west of this Province. The smallest class among the Brahmins is the Dhatoorah sub-sect, which consists of nine individuals living in the Allahabad District.

243. Turning now to the great military family of the Kshatriyas, with their 175 divisions, we find twelve-fourteenths (1,282,451) classified as Ch'mitree Thakoor, Kooer or Rajpoots. Seharunpore contains 230,108, and Ghazeepore 206,262, of their total number; but they are found in large numbers throughout the Province.

244. The sub-divisions comprising the largest numbers, and the districts in which they are prevalent, will be seen in the accompanying abstract.

Names of Sub-divisions.	Total number.	District where most prevalent.	Number.
1. Khussia,	204,190	Kumaon,	204,190
2. Bais,	146,953	Jounpore,	35,526
3. Chowhan,	118,714	Bijnour,	71,695
4. Gowtum,	66,633	Mirzapore,	18,178
5. Bhoimhar,	55,500	Azimgurh,	47,926
6. Gour,	53,937	Muttra,	27,460
7. Khuttree,	46,332	{ Widely scattered throughout the Province.	

245. The Khussias are peculiar to the Kumaon Hills. Appendix B. contains a brief account of them, *vide* the Memorandum of Castes for the district of Kumaon.

246. With the exception of 5,912 in Furruckabad, the Bais clan is confined entirely to the Allahabad, Benares, and Goruckpore Divisions, that of Allahabad containing the greatest number.

247. The Chowhans are found in nineteen districts, but in large numbers only in Bijnour and Etawah. Three-fifths almost of the whole are found in the former district, and 15,000 in Etawah.

248. The Gowtums belong to the Allahabad, Goruckpore, and Benares Divisions.

249. The Bhoimhar caste is met with only in Azimgurh, Jounpore, and Mirzapore, the bulk of the tribe belonging to Azimgurh.

250. The Gour tribe is found mostly in Muttra and Cawnpore.

251. Khuttrees are to be met with in all but five districts, but are not found in large numbers in any one district. The greatest number, 8,457, is found in Cawnpore.

252. Of the Mansul and Mulloo Kshatriyas severally, only one representative appears, and in both cases in Agra.

253. Of the Vaisyas, or mercantile class, 383,202 are recorded as Bunnalis. 282,862 are classed as Aggurwals, of whom the largest number (68,661) are entered in the Meerut return.

254. Of the remainder, the following classes are most largely represented :—

Names of Sub-divisions.	Total number.	District where most prevalent.	Number.
1. Kandoo,	72,149	Ghazeepore,	38,005
2. Oomur,	55,827	Mirzapore,	16,693
3. Kusserwancee,	49,528	Allahabad,	31,763
4. Kussondhun,	31,782	Goruckpore,	21,832
5. Mahajun,	31,691	Etawah,	13,529
6. Agrehree,	29,874	Jounpore,	6,514
7. Burunwal,	20,323	Azimgurh,	6,293
8. Doosur,	15,429	Cawnpore,	15,254

255. With the exception of 175 in Humeerpore, the Doosurs are recorded only in Cawnpore ; the Kandoos in Ghazeepore and Goruckpore ; the Burunwals, with the exception of 2,428 in the Moradabad District, are found only in Goruckpore, Azimgurh, Jounpore, and Ghazeepore ; the Mahajuns principally in Etawah and Etah ; the Kussondhuns in Goruckpore ; The Knsserwanees in Allahabad ; the Agrehrees in the districts below Cawnpore and the Oomurs in Mirzapore, Cawnpore, Furruckabad, and Jounpore.

256. The Aggurwals and the Bunneahs, who have been recorded without subordinate distinctions of tribe, are found in all districts throughout the Province.

257. Proceeding now to the lowest of the four great castes, we find among the Soodras, exclusive of those whose castes are designated by their profession, that the following sub-divisions are conspicuous by their numbers : the districts in which they are most numerous are also shown :—

Names of Sub-divisions.	Total number.	District where most prevalent.	Number.
Aheer,	2,196,786	Goruckpore,	483,903
Kayasth,	351,463	Ditto,	39,689
Malee,	167,597	Bijnour,	42,736
Nace,	430,564	Goruckpore,	55,505
Koomhar,	453,614	Ditto,	61,646
Dheemur, or Kahar,	693,519	{ Bareilly,	67,426
Koormee,	971,255	{ Goruckpore,	163,232
Gudureya,	566,951	Cawnpore,	242,388
Lodha,	585,932	Humeerpore,	40,200
Kulal,	262,884	Goruckpore,	59,564
Kach'hee,	1,348,316	Ditto,	46,739
Kolee,	444,992	Agra,	163,839
Pasee,	273,151	Allahabad,	36,457
Chumar,	3,580,385	Goruckpore,	82,345
Goojur,	264,496	Meerut,	412,600
Jat,	682,712	Muttra,	54,035
Mullah,	388,258	Goruckpore,	120,494
Risan,	335,305	Bareilly,	134,652
			105,506

258. Among the remaining Soodras the following are noticeable :—

Mhair,	50,570	Khussiah,	107,648
Kole,	62,463	Nutt,	25,095
Gond,	48,480	Kunjur,	15,236
Thug,	2	Sansia,	116
Dome,	51,199	Bbur,	233,373
Chowhan Chowdree,	37,313	Bind,	63,501

259. The Kayeths, or Kayasths, are found throughout the Province, with the single exception of the Gnrhwali District. In Kumaon, however, they are very few in number, only 25 being found there; and these it may be considered are emigrants from the plains who have settled at Nynee Tal, or in some of the Government offices in the hills.

260. The Aheers, too, are numerous throughout the plain districts, and Mozaffernuggur is the only one in which they do not appear in force. The Kach'hees, who are admirable cultivators, are found throughout all the divisions of the North-West Proper, i.e., excluding the mountains and the Ajmere Division. In Meerut, however, they are



to Gurhwal, and the same may be said of the Doom Jogees. The Jungum and Nanuk-shahee sects are peculiar to Benares; the Ateeth to Azimgurh. Nearly half of the Fugueers enumerated are found in Allahabad and Goruckpore, while the Ladhoor, Bhartee, and Bunkhutta classes are to be met with only in Benares.

277. The accompanying statement shews the percentage of each of the four great castes on the total Hindoo population of each district :—

P.

*Statement of Districts, shewing the Composition of the Hindoo Population in regard to the Four Great Castes.*

Name of Districts.	Percentage of Brahmins on total Hindoos.	Percentage of Kshatryas on total Hindoos.	Percentage of Vaisyas on total Hindoos.	Percentage of Sudras on total Hindoos.
Dehra Doon,	10·05	32·58	2·84	54·53
Sehrurpore,	11·55	41·03	7·19	40·23
Moorusternugger,	12·88	5·42	8·03	73·67
Meerut,	17·47	7·16	7·57	67·80
Hoolundshuhur,	14·30	11·99	4·97	68·74
Allygurh,	16·44	8·45	6·81	68·30
Kumarn,	17·22	76·73	1·12	4·93
Gurhwal,	22·67	11·78	0·47	65·08
Illinoor,	8·34	15·45	3·74	72·47
Moradabad,	8·25	4·60	4·59	82·56
Budam,	8·09	9·29	3·42	79·20
Hareilly,	6·79	4·12	2·83	86·26
Shahjehanpore,	7·89	8·01	1·85	82·25
Terrai Pergunnah,	7·15	5·81	.97	86·07
Multra,	20·12	14·60	7·11	58·17
Agra,	15·44	10·64	6·96	66·96
Farrukhabad,	11·27	8·77	1·63	78·33
Mympoory,	10·29	8·45	5·29	76·04
Etawah,	16·22	9·	5·62	69·16
Etah,	10·24	9·66	5·25	74·85
Jhansi,	14·78	5·70	4·30	75·22
Jaloun,	16·85	12·03	5·46	65·66
Lullipore,	9·59	6·46	5·16	78·79
Cawnpore,	22·27	11·45	3·90	62·38
Futtchpore,	13·93	8·99	3·96	73·07
Banda,	16·79	9·50	3·99	69·72
Allahabad,	13·10	4·71	4·13	76·06
Humeerpore,	13·19	9·06	3·95	73·80
Goruckpore,	12·79	4·11	4·06	79·04
Azimgurh,	8·43	14·27	1·19	76·11
Jounpore,	19·34	24·50	3·11	53·05
Mirzapore,	13·87	10·10	4·50	71·53
Benares,	15·25	8·07	2·67	74·01
Ghazzeepore,	10·13	16·90	3·97	69·0
Ajmere,	6·47	4·90	9·31	79·32

278. The Statement of Castes may be accepted as correct in so far as it classifies the primary castes; but the details of the sub-castes are only approximately correct, as it is evident from the tables that in some cases no distinction of subordinate caste has been observed.

279. The General Statement No. V. shows the inhabitants of the North-West distributed according to their occupations. The classification followed is that adopted by Dr. Farr. The people are divided into six great classes, which again are sub-divided into eighteen orders. Note 5, appended to this Report, contains an extract from the *General Report of the English Census of 1861*, explaining how this classification has been regulated.

One Order—No. IV., "Domestic"—has been omitted from the statement for the North-Western Provinces, as the original returns contain no information on this head.

280. The following are the classes, the orders composing them, and the numbers appertaining to them :—

CLASS I.—Professional,—428,246.

Order I.—Government servants,—93,904.

II.—Engaged in defence of the country,—20,454

III.—The learned professions, literature, art, an

Class II.—Domestic.—£,843,836.

Order IV.—Domestic.—nil.

V.—Engaged in extracting and performing personal offices for  
others.—£,242,212.

Class III.—Commercial.—1,872,065.

Order VI.—Persons who buy or sell, keep or lend, money and goods of vari-  
ous kinds.—£54,782.

VII.—Engaged in the carriage of men, animals, and goods,—  
481,888.

Class IV.—Industrial.—17,615,008.

Order VIII.—Persons possessing or working the land.—17,517,447.

IX.—Persons engaged about animals.—104,561.

Class V.—Industrial.—£,843,836.

Order X.—Arts and mechanics.—£11,816.

XI.—Textile fabrics and dress.—1,476,512.

XII.—Food and drink.—£71,420.

XIII.—Dealers in animal substances.—49,816.

XIV.—Dealers in vegetable substances.—374,926.

XV.—Dealers in minerals.—788,088.

Class VI.—Industrie and non-industrie.—£,859,049.

Order XVI.—Labourers.—£,824,935.

XVII.—Persons of rank or property.—4,031, not recorded under any  
other occupation.

XVIII.—Persons supported by the community, and of no specific  
occupation.—540,918.

251. The occupations recorded, some of which are rather repugnant to the English  
mind, are 876 in number; of these, three belong to the first order, one to the second,  
and 26 to the third; thus giving 81 occupations under the first class.

252. In the II. Class only 12 occupations are specified, which all belong to the  
first order. The III. Class comprises 89 occupations, of which 16 belong to Order  
VI. and 14 to Order VII.

253. Class IV. embraces 20 occupations, seven of which are referable to Order  
VIII., and the remainder to Order IX.

254. Class V., "Industrial," comprises 192 trades: 83 belonging to Order X., "Arts  
and mechanics;" 24 to Order XI., "Textile fabrics;" 89 to Order XIII., "Food and  
drink;" 18 to Order XIII.; 81 to Order XIV., "Dealers in vegetable substances;"  
and 40 to Order XV., "Dealers in minerals."

255. Under Class VI. are 82 occupations: two only belong to Order XVI.,  
and three to Order XVII.; the remainder come under Order XVIII., and com-  
prise among them occupations which, in a highly civilized country, those who followed  
them would hesitate to name. There seems, however, to be no mark modesty among  
the 18 who described themselves as professional thieves, or among 811 firms, £,251  
smacks, and 26,876 prostitutes. There is, too, a display of whimsical humor in the

announeement of their calling made by the 35 "sturdy beggars" and the 974 "bad characters" who have thus designated their modes of life.

286. This XVIII. Order comprises, indeed, some very curious characters. There are 479,015 beggars, in addition to their "sturdy" brethren, 29 professed mourners, 111 alms-takers, 28 pedigree-makers, 226 men who describe themselves as "flattering for gain," one man who naively owns himself a "vagabond," 18 "ear piercers," 51 "makers of caste marks" (who, with the "vagabond," reside in the Agra District), 2 "wrestlers," 4 "charmers," 1 "informer," 3 fortune-tellers, 851 jesters, 259 mimics, 133 hangmen, and 97 grave-diggers.

287. The sturdy beggars appear to be the remnant of a singular class. They are residents of Agra, and their occupation is more like theft than begging. Perhaps it is on this account they take their name. They watch a well-dressed man till he is in some retired place, and they then ask for alms with a significant threat, supported by the production of an open knife, that if the alms are not given something worse may befall him.

288. The professional thieves belong to the Lallutpoor District. The Deputy Commissioner thus speaks of them :—

"'Sunoreeas.'—Sunoreas are a class of wandering thieves, who for ages "have had their head-quarters in Chundeyree and Banpoor. They leave their "homes at certain seasons and go all over India for the purpose of plundering tra- "vellers and others. They are all more or less under Police surveillance, but their "depredations are committed at a distance, so that convictions are rare. But it is "hoped that when the next Census is taken the profession will have ceased to exist."

289. The men who describe themselves as "flattering for gain" are the descendants of those who, at the old Mogul Court, on state occasions preceded the great men of the palace, or the princes who arrived from other parts of the country, singing their praises and expatiating on their titles and achievements.

290. It will be observed from the statement already given of the numbers in the different classes that the "Agricultural" comprises more than half the total population.

$\begin{array}{r} 17,517,447 \\ \hline 3,824,936 \\ \hline 21,342,403 \end{array}$	In reality it comprise far more, for to this class should be added those entered under Order XVI., who are as much agricultural as anything else. Adding these, the agricultural class will be 21,342,403, or two-thirds of the population.
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291. The class next important for its numbers is the "Industrial" (Class V.), which contains 8,868,822, or about an eighth of the population.

292. Next in number is the "Domestic" class, 2,345,309; and this is followed by the "Commercial" class, which comprises 1,392,065 persons.

293. The bulk of the agricultural class is formed of agriculturists, proprietors of land, cultivators, and laborers. The distinction between proprietors and cultivators has not, however, been carefully observed, and it would appear from the statement that the middle term "agriculturist" has been indiscriminately adopted, so as to embrace both proprietors and cultivators.

294. Turning to Class V., the next in numerical strength, we find that Order XI., "Persons engaged in textile fabrics and dress," is the largest: it embraces 1,456,326 persons. Of these the cotton interest claims by far the largest portion, 1,130,412 being employed as cotton-cleaners, weavers, dyers, thread-spinners, and calico-printers—the cotton-cleaners and weavers forming ten-elevenths of the whole. There are also 136,149 tailors, and 132,350 shoemakers and sellers. The order in this class which ranks next in numerical strength is that "Devoted to food and drink," which comprises 951,420; of these, 344,377 are grain-dealers and parchers,

62,841 are confectioners and sweetmeat-sellers, 17,609 are wine-sellers, 232,486 grocers, 55,920 are green-grocers and fruiterers, while 27,166 deal in tobacco, and 38,816 sell *pan*, *bhang*, and mixtures of opium. There are also 61,090 butchers, 14,510 fishmongers, and 22 ice-makers.

The XV. Order, "Dealers and workers in minerals," numbers 788,088, of whom 191,084 are blacksmiths, 4,852 cutlers, 32,168 copper-smiths and braziers, 135,685 goldsmiths and silversmiths, and 253,605 potters. 392 coal-sellers are shown in Gorakhpore : they are probably charcoal-sellers, and should have been entered with the 1,589 of that trade shewn in Order XIV.

Order XIV., "Dealers in vegetable substances," numbers 374,826, the great majority of whom are oil manufacturers and sellers, who muster 292,003.

At first sight it appears an error to put pen-makers into this order, but, as all native pens are made of reeds, the entry is correct. Only three men, however, are entered as following this trade.

Seven men are entered as sellers of *al*. This is the mulberry die for which some of the more southern districts are famous.

Order X., which comprises 303,336 persons, has its numbers swelled by 213,667 carpenters and 35,485 masons.

295. The II. Class, numbering 2,345,809, contains 1,414,796 servants, 843,893 barbers (who, as Mr. Forbes points out, are the match-makers of Indian society), 207,568 washermen, 206,418 sweepers, and 154,622 water-carriers.

296. The "Commercial" Class (III.) comprises in Order VI. 541,471 merchants, \* 469,432 + 26,417 28,895 pedlars, 469,492 shop-keepers, 60,157 petty dealers, 56,655 22,986 139,755\* bankers, money lenders, and money changers ; and 3,231 12,153 23,170 brokers and agents ; while the VII. Order, "Those engaged in the conveyance of men, animals, and goods," comprises 49,403 carriers, 50,497 boatmen, 286,536 porters. There are also letters-out of camels, of horses and ponies, of ekkas and carts, and of bullocks.

297. Class I., which is the least numerous, contains 59,879 Government servants and 83,982 police, 20,454 soldiers, in the Orders I. and II. ; while the "Learned professions, literature, and art" show 176,701 priests, 40,344 pundits, 9,976 doctors, 1,862 surgeons, binders, leech-appliers, and cuppers ; 3,283 midwives, 18,497 druggists, 5,170 pleaders and attorneys, 5,812 schoolmasters, 509 actors, 1,970 conjurers, 8,399 dancing girls and boys, 30,578 singers, musicians, and itinerant players, 3,898 acrobats and rope-dancers, and 6,372 bards.

298. A close examination of the statement will show that the distinctions of trades and professions have not been carefully observed : for instance, almost all the porters are found in Benares ; in many districts no midwives are entered ; and the picture painters are confined to three districts, Cawnpore, Jounpore, and Benares. It is obvious that the other districts, especially those in which there are large towns, must also contain porters, if they do not contain painters ; and every district village has its midwife. For a first attempt, however, the Occupation Statement is as good as can be expected ; but there is much room for improvement, which in a future Census it is hoped will not be wanting. The best returns were those received from Agra : they were prepared by Mr. Fisher, the Assistant Collector there, and to him the entire credit for their elaboration is due.

299. There is one other point to be noticed in regard to the Occupation Statement. The trade followed by the head of a house has been entered as that of all the dwellers in the house. To obtain, therefore, an approximate idea of the number of persons actually engaged in a trade, it will be necessary to divide the total number by the

average number of persons in a house. This will be found in Statement VI., where the average number is given for each district, for each town with more than 2,000 inhabitants, and for the entire Province. For the latter the average is 4·73 to a house. In the case, however, of Government servants, the police, and the army, the actual number of persons in each of these professions has been ascertained, as also in the case of valets and pleaders.

300. To enable the reader to form an opinion of the actual number of persons in each trade, Note 6 has been added. It contains the results of the enquiries in four tehsils in the Meerut District, shewing the total number of persons entered under each profession, and the number of heads of houses. It is only, however, an approximation to the actual number of persons engaged in any trade that can thus be obtained. There are certainly many cases where, in addition to the master of the house, either his son or some of his dependents follow the same profession or trade, and in these instances it will not be sufficient to obtain merely the number of masters of houses to ascertain the number of persons employed in a trade. Speaking generally, probably one-fifth might be taken in each case as the number of persons actually engaged in the several trades noticed in Statement V.

301. The remaining Statements and Tables (VI. and VII.) require but little comment. In the first of these is given the average number of persons to a house, both in the several districts and in the larger towns. The average for the whole Province is 4·73. In the districts the highest number of persons to a house will be found in Benares, 6·80; the lowest in Allygurh, where it is 4·13. But, turning to the towns with more than 20,000 inhabitants, we find—and this is certainly surprising—that the least number of persons to a house is to be met with apparently in the town population, and that the town of Benares itself has fewer persons to a house than the average of the district. The figures, however, for Allygurh (1·13) are palpably incorrect. It is an absurdity to suppose that in a city like Coel, with a population of 48,403, there should be 12,720 houses—that is to say, an average of less than two persons to each house.

302. The accompanying Table R. shows the average number of persons to a house and to an enclosure in the years 1852 and 1865. It will be seen that the population has greater house accommodation at the present Census than was the case in 1853. We may notice here that the average number of persons to a family in ten of the principal states of Europe is 4·62, varying very little in one country and another: the lowest number is 4·116 in France, while the highest is 5·18 in Prussia. But there is a considerable difference in the number of persons to a house—that averages in 11 states 6·5 persons. It is lowest in Portugal, where it is 4·04; and highest in Belgium, where it is 24·15. In India, at least in the North-West, we have no instances—so common on the Continent of Europe, in Scotland, and in the great towns of England—of more than one family living in a house, though it is very often the case that several families live in an enclosure. The average number of persons to an enclosure in 1865 was 7·06, against 7·13 in 1853.

In England the following is the average number of persons to a family and to a house:—To a family, 4·47 persons; to a house, 5·87 persons.

If the increased number of houses may be taken as an indication of prosperity, it is satisfactory to observe that the average proportion of persons to a house has fallen from 4·91 in 1853 to 4·71 in 1865. Further, if it may be accepted that “in a country under depopulation the old houses fall into decay, many houses are uninhabited, and few new houses are building,” this fact of an increase in the number of houses would be an additional argument against the apparent decrease in the population. There were in 1853 5,720,524 houses, against 5,912,118 in 1865.

R.

Table shewing the Average Number of Persons to a House, and of Persons to an Enclosure, in each of the districts in the North-West in 1865 and 1853.

Divisions.	Districts.	1853.		1865.	
		Average rate of Population. Per Enclosure.	Per House.	Average rate of Population. Per Enclosure.	Per House.
MEERUT,	Sahurunpore,	12.17	4.74	10.91	4.66
	Moozuffernuggur,	11.50	4.72	8.84	4.29
	Meerut,	9.25	4.85	15.86	4.02
	Boolundshuhur,	10.90	5.29	8.97	4.65
	Allyghur,	9.05	5.01	8.84	4.13
ROHILKUND,	Bijnour,	10.08	4.95	10.61	4.60
	Moradabad,	9.59	4.87	8.98	4.36
	Budan,	7.17	4.40	9.27	4.80
	Bareilly,	8.19	5.78	8.48	5.52
	Shahjehanpore;	7.35	4.84	8.30	4.98
AGRA,	Muttra,	9.40	4.48	9.12	4.49
	Agra,	8.58	4.74	8.33	4.71
	Farrukhabad,	6.10	4.06	7.50	4.44
	Mympoory,	7.62	4.59	7.27	4.70
	Etawah,	7.06	5.03	6.34	4.65
ALLAHABAD,	Cawnpore,	5.88	4.27	5.68	4.28
	Futtahpore,	5.41	4.42	6.26	4.31
	Humeerpore,	6.73	4.38	6.59	4.21
	Banda,	6.75	4.37	5.64	4.23
	Allahabad,	5.48	4.75	5.17	4.35
GORAKHPORE,	Gorakhpore,	6.23	5.92	6.10	5.63
BENARES,	Azimgurh,	6.33	5.74	5.12	4.66
	Jounpore,	5.71	4.94	6.13	5.16
	Mirzapore,	6.32	4.96	6.93	4.67
	Benares,	6.83	4.79	7.25	6.80
	Ghazepore,	6.16	5.40	5.17	4.57
GRAND TOTAL,		7.13	4.91	7.06	4.71

303. Statement VII. and the corresponding tables contain a classified list of towns and villages for each of the districts in the North-Western Provinces. Out of 78,112, there enumerated, 38,601 were villages containing less than 200 inhabitants, 23,933 containing from 200 to 500 inhabitants, 10,445 containing from 500 to 1,000, 3,818 from 1,000 to 2,000, and 1,106 from 2,000 to 5,000. There were 203 towns—139 containing between 5,000 and 10,000 inhabitants, against 129 in 1853; 52 between 10,000 and 50,000, against 58 in 1853; and 12 containing more than 50,000 inhabitants, against 11 in 1853.

The total urban population amounted in 1865 to 3,053,284, against 3,046,949 in 1853, showing an increase *en bloc* of little more than 6,000 inhabitants, or 2 per cent.

304. It will be observed that the middle class towns (those with between 10,000 and 50,000 inhabitants) have decreased by six, while the class of towns with more than 100,000 inhabitants has increased by one, and the small towns with between 5,000 and 10,000 inhabitants have risen by ten. The larger villages (those containing between 1,000 and 5,000 inhabitants) have increased in number from 4,496 in 1853 to 4,926 in 1865.

305. Table S. shows the relative state of the town population in each of those districts which, both in 1853 and 1865, came under the Census operations.

Comparing our rural and urban population with that in other countries, we find in Europe,\* in every 10,000 inhabitants, 2,019 belong to the towns, and 7,981 to the villages and the country. The urban

\* M. Legoyt.

population is least high in Sweden, Switzerland, Norway, and Wurtemburg, where it does not average more than 946 in 10,000. It is highest in the following states :—

Holland,	... 3,584 in 10,000.
Saxony,	... 3,500 " "
Prussia,	... 2,507 " "
Sardinia,	... 2,083 " "
Belgium,	... 2,619 " "

In France it was in 1851, 1,792 in 10,000; in England in 1861 it was 5,462 in 10,000; in the North-Western Provinces in 1865 it was 1,140 in 10,000.

## S.

*Table showing the Urban Population for 1865 compared with that of 1853; the number of villages with less than 1,000 inhabitants, with between 1,000 and 5,000 inhabitants; and the number of towns, with the population of each class of town, classified according to population.*

District.	Under 1,000		5,000 to 10,000.		10,000 to 50,000.		Above 50,000.		Total Urban Population.
	1,000 to 5,000.	5,000 to 10,000.	Number.	Population.	Number.	Population.	Number.	Population.	
Santacruz,	1853	1,540	165	5	37,171	4	86,938	...	124,102
	1865	1,624	144	6	52,941	4	79,690	...	112,031
M. Gudgerew,	1853	871	161	6	47,366	3	89,670	...	83,235
	1865	717	159	7	45,159	4	44,482	...	96,741
Mysore,	1853	1,639	512	10	67,783	2	57,366	1	79,378
	1865	1,677	245	6	35,912	3	67,930	...	103,872
Mysore Distt.,	1853	1,431	131	5	34,125	3	76,662	...	110,757
	1865	1,546	121	6	40,563	3	75,019	...	115,582
Allepuzh,	1853	1,623	166	4	20,654	4	92,608	...	123,222
	1865	1,747	214	8	45,629	3	105,788	...	130,463
B. C. M.	1853	1,815	66	2	41,457	4	62,484	...	126,941
	1865	1,901	62	8	55,956	4	70,038	...	129,024
M. Malabar,	1853	1,412	114	9	56,390	3	95,592	1	97,304
	1865	1,592	126	9	57,107	4	84,991	1	95,414
Kerala,	1853	1,621	145	6	34,855	2	45,466	...	83,921
	1865	2,050	173	5	33,938	3	52,002	...	82,910
Baroda,	1853	2,027	240	3	24,231	1	27,907	1	105,649
	1865	2,152	163	5	25,302	1	26,760	1	111,352
S. S. J. S. P.	1853	2,013	172	5	29,029	...	...	1	103,594
	1865	2,007	176	4	25,023	1	11,033	1	74,560
Mysore,	1853	791	197	4	25,383	3	47,411	1	51,340
	1865	771	210	7	44,933	3	53,468	1	65,749
K. P.	1853	896	237	5	50,832	1	13,163	1	142,661
	1865	891	229	1	7,047	2	22,810	1	123,262
Tiruchirapalli,	1853	1,430	204	7	49,167	2	27,912	1	150,189
	1865	2,049	173	9	64,372	1	21,964	1	132,513
Mysorepura,	1853	1,204	144	3	21,788	1	21,179	...	42,967
	1865	1,150	192	9	37,786	2	32,830	...	90,616
Travancore,	1853	1,366	104	2	12,591	1	27,228	...	35,819
	1865	1,313	96	4	23,253	1	23,300	...	47,233
Cochin,	1853	1,750	267	5	30,960	...	...	1	113,601
	1865	3,314	214	6	37,513	1	13,580	1	118,000
Palakkad,	1853	1,230	154	1	5,150	1	20,478	...	25,628
	1865	1,247	145	4	24,901	1	20,563	...	45,167
Hummapura,	1853	600	147	6	35,141	1	17,690	...	55,831
	1865	663	164	5	34,777	3	52,720	...	87,497
Banda,	1853	965	192	3	17,220	1	27,573	...	44,793
	1865	948	192	2	12,009	1	41,411	...	53,420
Allahabad,	1853	3,303	217	...	...	...	...	1	105,926
	1865	3,319	233	2	12,792	...	...	1	72,093
Gorakhpore,	1853	13,253	292	6	37,566	4	55,823	1	50,853
	1865	12,965	234	4	23,240	2	27,507	1	47,252
Aizawl,	1853	4,136	186	2	11,526	2	24,914	...	36,340
	1865	4,845	255	4	24,072	3	40,578	...	64,630
Jodhpore,	1853	5,229	138	1	7,775	1	25,531	...	32,306
	1865	5,861	178	2	14,778	1	27,160	...	41,938
Shriramgarh,	1853	4,014	103	...	...	1	10,125	1	71,849
	1865	4,216	154	2	11,450	1	12,787	1	73,012
Benares,	1853	1,842	88	1	8,916	1	...	1	173,352
	1865	1,840	104	1	9,662	1	11,365	1	182,268
Calcutta,	1853	1,846	251	14	95,719	2	44,773	...	140,492
	1865	6,506	268	16	109,795	3	60,962	...	170,757



" " Suraogees take their names from Jeynee, a woman who married one Rigdeojee, " " a Chuttree. This man became a hermit. Zeenuth was his first disciple."—(Page " " 26, line 29.)

" " The Cashmeree Pundits, who attempt to pass themselves off as an offshoot of the " " Brahmin class, are in reality Kaeths."—(Page 51, line 3.)

" " Mahajuns.—These are the illegitimate children of a man called Jin, hence called " " Mahajin, which in course of time became corrupted into Mahajnn."—(Page 52, line 19.)

" " They are said to have descended from Maicasur, a demon."—(Page 95, line 28.)

" " Ghuricars.—This race call themselves descendants of Bindar, of the Lunar race. " " They originated in Rewah. Akbar of Dehli was born at the house of some Rewah " " Chuttree; he therefore called Rewah his *ghur* (house), and hence the derivation of " " the name *Ghurwar*."—(Page 115, line 5.)

" To anybody with a slight acquaintance with Sanskrit it will be evident that " *Ahir* is a corruption of *abhira* (cow-herd), as mentioned in page 70, line 38.

" It is not probable that Domes, who are generally considered to belong to the " aborigines of India, could have come from Arabia.

" " Surangee is a corruption of *sravok*, meaning the lay votary of a Buddha or " " *Jina*."—(Wilson.)

" " Jeynee (*Jaini*) is derived from *Jina*, the generic name of the personage peculiar to the Jaina sect, who is ranked by them as superior to the gods of the other " " sects." (Wilson.)

" " Rigdeojee (*Rishabha Deva*) is the first of the twenty-four principal *jinas* or " " Jaina saints."—(Wilson). His first disciple was Pundarik, and not Zeenuth. The " latter (really *Zinat*) can only be the name of a Mahomedan, and is commonly met " with among the occupants of the Mahomedan *zenanas*—e. g., *Zinat-ool-Nissa*. These " few remarks show how absurd is the derivation which has been assigned for the " term Suraogee."

309. The Baboo adds,—“ There is no reason to suppose the Cashmeree Pundits “ are in reality Kaeths; that *Mahajun* (*Maha-jun*) simply means ‘ great man,’ and is “ applied to bankers of all castes, like its synonym, *Seth*, which is a corruption of “ *skrishi*, meaning pre-eminent and president. It is a great mistake to connect the “ word *Mahajun* with *Jina* (the god) or *Maicasur* (*Mayasur*, a demon).

“ If by ‘ Akbar of Dehli’ is meant Akbar the Great, of Agra, everybody conversant with history knows that he was born in Amarkot (Sindh), and not in Rewah; “ while Banar (not Bindar) was the famous Rajah of Benares said to be a Goharvor. “ Whatever may be the origin of the term, it has nothing to do with *ghur*.”

310. The Baboo pronounces the Memorandum by Kour Luchmun Singh, of Bijnour, to be by far the best; and he remarks that the note from Moradabad contains much interesting matter, as also does that for Etawah.

The names “ Chamachche and Ujeg Chund” in the Memorandum from Meerut and Boolundshuhur (page 12, line 18; and page 15, line 23) are errors: they should be Rajahs Janmejay and Jaichund.

311. Siva Persad further states that he hopes to prepare an alphabetical list of all the castes mentioned in the Appendix, noting down all the errors and mistakes which are apparent, and supplementing it by further information. This, if it is published, will complete the information on the subject of castes, and will be of much value.

## CONCLUDING REMARKS.

312. It is not improbable that advantage may be taken of the next general Census of the United Kingdom to place the enumerations of these Provinces on a footing the same, in regard to time, as those of the mother country. As six years will then have intervened between the last Census taken here and the next to be taken in Great Britain, 1871 will not be an inconvenient year for the taking of the next Census in these Provinces. The cold season, however, will always prove a fitter time than the hot season or the rains for a house to house enumeration in this country. The Collectors and their assistants can move about their several districts with greater facility than at other seasons, and have thus better opportunities of testing the accuracy of the returns. In addition to this, the people themselves are less likely to be absent from their houses during the night in the cold weather than in the warmer season of April, when the crops are being taken off the ground, and the rural population is busy in the fields. If, then, it is determined to take a Census of these Provinces in 1871, it will be better to let it be made on the night of the 10th January than on the English date of the 7th of April.

313. The following are the points which have come most prominently to notice, during the operations preliminary to the last Census, in the enumeration itself and in the compilation of the returns :—

314. The area returns should be prepared as on former occasions ; but the cultivation in unassessed land should be recorded from the Pntwarees' papers in the same way as the cultivation in the Revenue-paying area. It would also be useful, whenever it is practicable, to note the actual area occupied by towns and villages. Additional accuracy would also be secured if, on the occasion of a transfer of a village from one district to another, an extract from the area and population returns relating to it were forwarded to this office, so as to ensure the record here of the actual change made in the area and population of the district.

315. The agency employed in the preparation of the population returns should be the same as heretofore ; but a printed set of rules should be furnished to each enumerator, explaining the procedure which should be followed.

316. The population return for each monzah might with advantage be somewhat elaborated, so as to comprise additional information which it would be useful to have, and which might be collected with little additional trouble or expense. It should be expanded so as to show, in addition to the caste and occupation of the head of the family, his age, his civil condition, also the ages, occupations, and civil condition of his family. A specimen of the form which is recommended is appended to this Report.

The enquiries which are necessary for the compilation of the return as it now stands would give, with but little additional trouble, the information which is required on these points.

It will be advisable also to furnish the enumerators with a standard list of castes and occupations, especially of the latter. This will ensure uniformity in the classification. The printed forms supplied to European house-holders, in order that they may fill up their own returns, should be accompanied by a set of printed instructions, pointing out how the return is to be filled in.

317. The compilation of the returns should be put on a footing entirely different from that on which it stands at present. At the enumerations of 1853 and 1865 the mouzahwar population returns were the basis of the pergannahwar and tehsil returns compiled by the Tehseeldars and their officers. These again formed the groundwork of the district returns, compiled in the Collectors' offices ; and their preparation entailed much labor on officials whose time was already fully taken up by their regular occupations ; while, owing to the absence of opportunities for comparison on any extended scale, variations and differences which might have attracted attention have entirely escaped notice.

318. In future, the village population papers, after they have been finally tested and examined, should be sent at once to the Board's Office, which they should reach within a month after the Census has been taken. A special establishment of at least two men for each district should be entertained in this office to get these papers into shape, and to compile from them the statements on which the General Report is based. In the course of the year the statements would be sufficiently completed to enable them to be printed; and on this being done, the completed returns for each district should be forwarded to the Collector, for any remarks he might wish to make in regard to them, or in explanation of the facts they brought to light. They should at the same time be printed off for distribution and publication. In the meanwhile they would undergo a thorough examination at the hands of the proposed Statistical Department which His Honor the Lieutenant-Governor is willing to recommend for this Office. After having thus been examined by the Statistical Department, and, where explanation was necessary, after having been explained by the several District Officers, the General Report would be prepared.

If entrusted to competent hands, it should contain much valuable information on the condition and the progress of the people.

319. The experience acquired in the preparation of the present Report and returns has shown the absolute necessity for an establishment specially employed in the compilation of these statements. During the past eighteen months, the original district returns having already been prepared in the District Offices, a very small establishment has been entertained. Had not the district returns been compiled beforehand, this would have required much strengthening; but as long as the district statements are made up in the Collectors' and Sub-Collectors' Offices, we lose the opportunity for that thorough examination of the facts displayed by the original village and town returns which is so requisite for a comprehensive view of these facts. It is owing to this cause that in the present Report we have absolutely no information, except that which Mr. Hume has collected in regard to the births in the several castes, on any of the following subjects of interest :—

The proportions of the sexes in the various castes.

The progress of the urban and of the rural population, and the relative fecundity in cities and country.

The distribution of the various trades and professions in towns.

The original returns would throw light on all these subjects; but the necessary information can only be obtained by a careful analysis of the village and town returns. It is these which must be carefully sifted and examined if the Report on the Census is to be really useful and comprehensive. But to make such an analysis requires a strong establishment, supervised by an officer who is experienced in statistical enquiries.

320. The Board's Office and the Board's Secretary have their time fully occupied in the discharge of the regular duties which appertain to them. A very limited recourse has been had to the Registrar's Department during the compilation of the present returns; but the Members are fully aware to what inconvenience this, limited as it has been, has led. It will be necessary also to depute an officer specially to prepare the next Report: it is an impossibility to conduct the heavy duties of the Secretary's Office, and at the same time to undertake the compilation of a voluminous Report, which requires undivided attention. The little that has been done in the present matter would not have been possible had not Mr. Sandford been deputed to carry on the duties of the appointment while the Secretary was on leave, and for six weeks after that leave had expired. As it is, the strain on the Office has been continuous and oppressive.

321. The actual cost incurred in the taking of the Census and in the preparation of the Report and returns has been, exclusive of the charge for printing the Report, Rs. 18,541-2-0 (£1,854-2-3). Of this, Rs. 8,769-6-0 (£876-18-0) has been incurred in the preparation of printed returns for distribution to the enumerators; Rs. 6,847-8-1 (£684-15-0) was the cost incurred by District Officers in taking the Census and preparing their returns; and Rs. 2,924-4-0 (£292-8-6) has been expended in this Office in the compilation of the statements.

The cost of the English Census was £139,885.

The expenditure I should recommend to be sanctioned for the next Census would be at least Rs. 60,000 (£6,000).

For Collectors,	...	20,000	
For printing,	...	9,000*	* Only returns for enumerators.
For preparation of the General Statements and Reports,	...	31,000	
Total,	...	60,000	

If, in addition to this, the enumerators in towns were paid, we should cure the one defect in our machinery for taking the Census. This would certainly add considerably to the expense of the operation; but in the end I think the extra expenditure would prove economical, rather than the reverse.

322. It would also be advisable at once to examine the town and village returns which have been compiled at the present Census, so as to provide, in anticipation of the next and more complete Census that may be made, some means of comparison for the results which may then be obtained; but this cannot be attempted without a proper establishment.

323. It will take some time before we can obtain returns which will assimilate, either in trustworthiness or comprehensiveness, to those which are now recorded in Europe; but now that two house to house enumerations have been attempted, we have so far familiarized the people with the operations and objects of a Census that we may fairly attempt a more ambitious, because a more complete and exhaustive, enquiry in regard to the progress, the civil condition, and the occupations of the population in these Provinces. Such an enquiry, if properly conducted, would throw a flood of light upon many subjects of interest in regard to which we are now very much in the dark. To be successful, it will require a far stronger establishment than has hitherto been employed; and it will task the undivided attention of the best Officer the Government can spare for the purpose.

324. This Report may appear to have been longer deferred than was necessary. The work, however, has been far heavier than on the occasion of the former Census, the Report for which was submitted nearly two years after the Census was taken; and even in the case of the Census of the United Kingdom, taken 7th April, 1861, the Report was not submitted till two years and three months after the enumeration.

W. CHICHELE PLOWDEN,

*Secretary, Board of Revenue,*

*North-Western Provinces.*

April 13th, 1867.

## NOTE I.

EXTRACTS FROM MR. JOSHUA MILNE'S ARTICLE ON "HUMAN MORTALITY" (*Encyclopaedia Britannica*).

THE first table of mortality was constructed by Dr. Halley, from the Mortuary Registers of Breslaw, for five years ending with 1691, and was inserted in his paper on the subject in the *Philosophical Transactions* for the year 1693, with many judicious observations on the useful purposes to which such tables may be applied.

No further information of this kind was communicated to the public until William Kersseboom, of the Hague, published there three tracts on the subject (in 4to.). The first, dated March 1, 1738, was entitled *Eerste Verhandeling tot een Proeve om te weeten de probable menigte des volks in de provintie van Hollandt en Westvrieslandt*; the second, dated May 15th, 1742, *Tweede Verhandeling bevestigende de Proeve om te weeten de probable menigte des volks in de provintie van Hollandt en Westvrieslandt*; and the third, dated August 31, 1742, *Derde Verhandeling over de probable menigte des volks in de provintie van Hollandt en Westvrieslandt*.

A good account of the first of these tracts has been given by Mr. Eames in the *Philosophical Transactions* for 1738, and rather a meagre one of the other two by Mr. Van Rixtel in the same *Transactions* for 1743. It is therefore unnecessary to repeat here anything contained in those accounts; but, as they give no satisfactory information concerning the construction of Mr. Kersseboom's table of mortality (which he called a *Table of Vitality*), it will be proper to supply so material a defect in this place.

In his first tract the author informs us that he constructed his table from registers of many thousand life-annuitants in Holland and West Friesland, which had been kept there from 125 to 130 years previous to the date of his publication; and showed how many of the nominees, or lives the annuities depended upon, were, at the time of their nomination, under one year old, between one and two, between two and three, and so on for all ages.

An exact account was also kept of the age at which each life of every class failed; whence it clearly appeared what degree of mortality prevailed at every age above one year. But, because very few children were nominated at or near their birth, he could not from these registers determine the mortality under one year of age. He therefore had recourse to mortuary registers and other observations, from exact accounts of which he found, with sufficient certainty, as he says, that out of 28,000 born alive, 5,500 died under one year. He also informs us that for this purpose he made use of the observations of divers learned men in England and elsewhere, especially Major John Graunt's upon the number of the people and the rate of mortality; and upon taking an average of the whole, he found it to differ but little from that just stated.

And this appears to be the only ground for the assertion made by most writers on this subject (probably copying from each other, without having seen the original work), that Kersseboom's table of mortality was constructed from observations made upon annuitants in England, as well as in Holland; also that it was formed partly from observations made upon the inhabitants of some Dutch villages.

He first published his table of mortality in his second tract, and in his third he gave abstracts of the registers from which it was constructed. These were contained in twenty-nine tables, twenty-two of which were for the two sexes separately; in the rest the sexes were not distinguished; and the ages at which the lives failed were generally given to the exactness of half a year.

The numbers of lives whose current year of age at the time of their nomination was given precisely in these tables were—

Males separately,	...	...	...	1,843
Females separately,	...	...	...	1,769
Males and Females, without distinction of sex,				1,536
Total,	...			5,148

And none of these nominees were above twelve years of age at the time of their nomination.

These, however, are only specimens of M. Kersseboom's labors. He says there were so many lives in the registers that he had not the courage to undertake extracting the necessary particulars for more than 50,000 of them; and in that he was greatly assisted by his friend, Thomas von Schaak. Of all the lives, not more than one of 120 was past 55 years of age at the time of nomination.

Nicholas Struyck, in his *Aanhangsel op de Gissenzen over den staat van het Menschelyk Geslagt, en de Uitrekening der Lyfrenten*, published at Amsterdam in 1740, at the end of the quarto volume commencing with his *Inleiding tot de Algemeene Geographic*, gave, from registers kept at Amsterdam for about thirty-five years, two tables of observations made upon the duration of the lives of 794 males and 876 female annuitants separately; and two tables of mortality he had constructed from them for the two sexes, both beginning with five years of age. These two, taken together, differ but little from that of Dr. Halley; they represent the mortality to be considerably greater than Kersseboom's: having been constructed from so few observations, they are not entitled to much confidence, and appear to have been very little known or attended to.

This work of Struyck gave occasion to the publication, in the same year, of a small tract in quarto, by Kersseboom, entitled *Eenige Anmerkingen op de Gissenzen over den staat van het Menschelyk Geslagt, &c.*, wherein he accused Struyck of plagiarism, with but too much appearance of justice.

Neither Kersseboom nor Struyck gave any information as to the manner in which they formed their tables of mortality from the observations on which they were grounded. M. Kersseboom informs us that he submitted his table to Professor S'Gravensande some years previous to its publication, and obtained his approbation of it for calculating the values of annuities on lives.

In the year 1742 Mr. Thomas Simpson, in his *Doctrine of Annuities* (see the article "Annuities") gave a table of mortality for London, being the same that had previously been constructed by Mr. Smart, at twenty-five and all the greater ages, but corrected at all ages under twenty-five years, on account of the greater number of strangers who settle in London under that age, which occasioned, till the commencement of the present century, a constant excess of the burials above the births. This correction Mr. Simpson made by comparing together the numbers of christenings and burials; and observing, by means of Dr. Halley's table, the proportion between the mortality in London and Breslaw above twenty-five years of age.

In 1746 M. Deparcieux published (at Paris, in 4to.) his *Essai sur les Probabilités de la durée de la vie Humaine*, in which he gave six new and valuable tables of mortality; one of them constructed from the lists of the nominees in the French Tontines, principally those of the years 1689 and 1696, and the rest from the Mortuary Registers of different religious houses; four of these showing the mortality that prevailed among the monks of different orders, and the fifth, that which obtained amongst the nuns in different couvents of Paris. Those for the monks and nuns, with the exception of the tables of Struyck mentioned above, were the first ever constructed for the two sexes separately.

The *Essay* of M. Deparcieux is written popularly, and with great perspicuity ; he has given the most satisfactory accounts both of the data his tables were constructed from, and the manner of their construction.

In his thirteenth table he included with the five tables of mortality of his own construction that of Mr. Smart for London, as corrected by Mr. Simpson ; Dr. Halley's, and M. Kersseboom's ; together with the expectation of life at, or its average duration after each age, both according to his own and M. Kersseboom's table for annuitants, and for every fifth year of age according to each of the other tables—the fractional parts of a year being always expressed in months, and not in decimals.

Doctor Halley first, and Struyek after him, had given the *probable duration of life* after several ages, according to their respective tables—that is, the term at the expiration of which the persons now living at any proposed age will be reduced by death to one-half of their present number.

But Deparcieux appears to have first given the *average duration of life* after any age, and showed how to calculate it correctly from tables of mortality. On account of the scarcity and value of M. Deparcieux's *Tables of Mortality*, Mr. Milne has reprinted them, with the expectations of life just mentioned, in his *Treatise on Annuities*, with a short account of their construction ; it is therefore unnecessary to pursue the subject further here..

In 1760 M. Deparcieux published (at Paris, in 4to.) his *Addition à l'Essai sur les Probabilités de la durée de la vie Humaine*, with five tables. Three of them, relating to life annuities, deferred on a peculiar plan, we consider to be of no interest or value at this time ; the two others are tables of mortality constructed from statements of the numbers of deaths that took place at different ages, without knowing the numbers of the living at the same periods of life. He obtained the data for the first of them from a clergyman on the frontiers of Normandy and Perche, whose accuracy in all he undertook he could rely upon ; and who gave him the names of the parishes from the registers of which he had extracted the information ; but strictly enjoined him not to disclose his name in the event of his making use of the documents. In these the sexes were not distinguished.

The other table of mortality M. Deparcieux constructed from statements sent to him by M. Wargentin of the numbers of deaths of males and females separately which took place in the different intervals of age in Sweden and Finland during the three years 1754, 1755, and 1756. Those two tables have the same faults as others constructed from similarly defective data, and we consider them to be of no value. M. Deparcieux states (p. 28) that in 1744 he suggested to M. Aubert, the Commissioner who at that time prepared the Bills of Mortality for Paris, the expediency of distinguishing the sexes in the columns of births and deaths, which had not been done previously, but was, in consequence of this, commenced with the year 1745, and has been continued ever since, as we have already observed in our account of the Parisian *Recherches Statistiques*.

M. de Buffon, at the end of the second volume of his *Histoire Naturelle* published in 1749, inserted a table of mortality that had been constructed by M. Dupré de Saint Maur from the registers of twelve country parishes in France and three parishes of Paris, which M. de Buffon informs his readers that he inserted in his work the more willingly since these were the only kind of documents, or combinations of them, from which the probabilities of life among mankind in general could be determined with any certainty. Yet this was a very faulty table, and the numbers of annual deaths were so injudiciously distributed according to the ages that it often represented the mortality in one year of age to be three or four times as great, and in some cases six times as great, as in the next year. Some remarks of M. Kersseboom on this

table may be seen in the *Philosophical Transactions* for 1753. M. de Saint Cyran corrected some of its most obvious errors, and inserted both the original and his corrected copy in his *Calcul des Rentes Viagères* (Paris, 1779, in 4to.).

Mr. Simpson, in the *Supplement* to his *Doctrine of Annuities* published in 1752, gave some further explanations of the corrections he had made in Mr. Smart's table of mortality for London; and made some very judicious observations on the difficulties that attend the construction of tables of mortality from the Mortuary Registers only of large towns.

In the *Nouveaux Mém. de l'Acad. Roy. de Berlin* for the year 1760 there is a paper by the celebrated Euler, entitled *Recherches générales sur la Mortalité, et la Multiplication du Genre Humain*, wherein the subject is treated algebraically. He assumes that the population is not affected by migration, and that the annual births and deaths are always as the contemporaneous population; consequently, that the number of the people increases or decreases in geometrical progression. Then he gives several theorems exhibiting the relations that would obtain between the annual births and deaths and the population, and determines the law of mortality upon these hypotheses; but does not shew how it may be deduced from actual observations, independent of hypotheses; neither does he undertake the construction of any table of mortality, but, by way of example, gives that of M. Kersseboom, with the changes of the numbers which become necessary in consequence of his altering the radix from 1,400 annual births to 1,000.

Süssmilch took great pains in collecting the numbers of annual deaths in the different intervals of age, which he published in his *Göttliche Ordnung*; and four tables of mortality formed from these data are to be found in the same work. That in the second volume (§ 461), which has many imperfections, was formed by himself; the three others, being the 21st, 22nd, and 23rd, at the end of the third volume, were constructed by his commentator, Baumann, according to the more correct method of Lambert.

The first edition of Dr. Price's *Observations on Reversionary Payments* appeared in 1771, containing his observations on the proper method of constructing tables of mortality from bills which shew the numbers dying annually at all ages, and three new tables of mortality constructed from the London, Norwich, and Northampton bills.

The second edition of the same work was published in 1772, and contained in the *Supplement* much interesting and valuable information which did not appear in the first, together with five new tables intended to exhibit the law of mortality that obtained,—1st, in the district of Vaud, in Switzerland; 2nd, in a country parish in Brandenburg; 3rd, in the parish of Holy Cross, near Shrewsbury; 4th, at Vienna; 5th, at Berlin—the first formed from bills of mortality given in the *Mémoire* of M. Muret; and the 2nd, 4th, and 5th from those given by Süssmilch in his *Göttliche Ordnung*; the 3rd was from the parish register only of Holy Cross. But we consider none of those tables are now of any value, on account of the defects in the data from which they were constructed.

In the year 1766 was published, at Yverdon, in octavo, the work entitled *Mémoire sur l'Etat de la Population, dans le Pays de Vaud, qui a obtenu la prix proposé par la Société Economique de Berne*: par M. Muret, premier Pasteur à Vevey, et Secrétaire de la Société Economique de Vevey.

The Pays de Vaud contains 112 parishes, and the population at that time was about 113,000 souls. M. Muret wrote for information to all the clergymen in the country, who made him returns of the numbers of baptisms and burials in their re-

spective parishes for different periods, from ten to forty years, in many of which both the ages and sexes were distinguished; and from about two-thirds of them he obtained also the numbers of marriages and families actually subsisting; also the number of souls, "or at least of communicants," in their parishes: but neither the ages nor sexes were distinguished in any of the enumerations of the living.

This performance does much credit both to the author's industry and judgment, but it has also material defects. He gave upwards of fifty tables; by which he intended to shew the probabilities and expectations of life till five years of age, and at every fifth year after that, in different parishes and places, under various circumstances of soil and situation, and for people of different habits and occupations; also for the two sexes separately. These must have cost him a good deal of labor, and would have been extremely valuable had they been correct; but, unfortunately, he did not understand the construction of such tables, and they are not to be depended upon. He also took considerable pains to determine the rates of mortality among married and single women, considered separately, and thought he had proved that it was less among the married; but the proofs he adduced were not conclusive. Some of his observations on the state of the population, and the plans he recommended for increasing it, also shew that he did not understand the principle on which its progress depends.

It is with much reluctance that we make, on so respectable an author, remarks which apply equally to almost all his predecessors in these inquiries; but this we consider to be rendered necessary by the *Mémoir* generally, and the tables in particular, having been praised for their extreme accuracy in a very good abridgment of them inserted in the second volume of a book entitled *De Re Rustica*, or the Repository (Lond., 1770, 8vo.).

M. Wargentin, who, was one of the Royal Commissioners of the Tabell-Värket, inserted in the *Transactions of the Royal Academy of Sciences at Stockholm* for the years 1764 and 1755, six papers on the usefulness of annual registers of births and deaths in a country, which, like all his other productions, were written with much judgment and modesty; but, to illustrate the subject, he was generally under the necessity of borrowing materials from the writings of others, as at that time he was only in possession of the results of complete Swedish returns for the years 1749 and 1750. In the same *Transactions* for the year 1766 he inserted a paper on the mortality in Sweden, in which he gave tables exhibiting the number of the living of each sex in each of the following intervals of age—between birth and one year completed, between one and three, between three and five, and then in each consecutive period of five years of age till ninety, the last including all those above ninety years of age,—at the three enumerations of the people which were made in the years 1757, 1760, and 1663, with the annual average number of still-born children, and of those born alive; also the number of deaths that took place in each of those intervals of age during each of the periods of three years which ended at the times of these three enumerations—the sexes being always distinguished. These particulars he gave both for all Sweden and Finland, and for Stockholm separately; with other interesting results of the registers and enumerations, and many judicious observations on them. The ages of the living at the different enumerations, and those at which the deaths took place in all the subsequent publications of them, have been given for the intervals of age stated above.

This paper of M. Wargentin is more valuable than all that had previously been published on the subject: it is also to be found in the French abridgment of the Stockholm *Transactions*, in the eleventh volume of the *Collection Académique (partie étrangère)*, which abridgment was also published separately in 4to. at Paris in 1772.

Condorcet, in his *Eloge* of M. Wargentin, states that he had  
of his labors as Commissioner of the Tabell-Värket in a great work, which he had not  
time to publish; but in that statement there is probably some mistake. In the  
Stockholm *Transactions* for the first quarter of the year 1801, M. Nicander informs  
us that M. Wargentin at his death left in manuscript a continuation of the observations  
published in 1766, consisting of four statements similar to those just mentioned—the  
first for the years 1765, 1766, and 1767; the second for the two following years; the  
third for the year 1772 alone; and the fourth for 1774, 1775, and 1776; and, having  
taken the mean of all the seven, he sent it a little before his death to Dr. Price, who  
published it in the fourth edition of his *Observations on Reversionary Payments*, which  
appeared in 1783, the same year in which Wargentin died.

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## NOTE II.

## EXTRACT FROM MR. CHRISTIAN'S REPORT ON THE CENSUS OF 1853, N.-W. PROVINCES.

584. COLUMN 16 of the statement (General Statement No. III.) gives the average percentage of males on the total population, which ranges from 51·5 in Mirzapore to 56·6 in Seharunpore, the mean being 53·4. But the relative numbers of the two sexes is a subject of such importance, and the results exhibited—not only by the present Census, but by every former Census of the North-Western Provinces, or of any individual district in them—are so remarkable and so contrary to European experience, that it has been thought better to shew the facts more in detail. This has been done in the subjoined Statement No. IV., which gives the percentage of males in each of the four classes into which the population of every district has been distributed.

*General Statement No. IV.—Percentage of Males.*

DIVISION.	DISTRICT.	HINDOOS.		MAHOMEDANS.	
		Agricultural.	Non-agricultural.	Agricultural.	Non-agricultural.
1.	2.	3.	4.	5.	6.
DELHI,	Paneput,	56·2	55·9	54·7	53·7
	Hissar,	55·0	57·7	54·4	57·0
	Dehli,	54·7	54·6	53·0	51·8
	Rohtuck,	53·3	54·0	49·6	53·9
	Goorgaon,	54·1	52·7	53·8	51·0
	Total,	54·5	54·6	53·7	52·9
MEERUT,	Seharunpore,	58·7	56·8	50·4	54·2
	Moozuffurnugur,	56·1	53·5	52·8	52·3
	Meerut,	55·4	53·7	53·4	51·5
	Boolundshahur,	54·4	51·8	51·3	50·7
	Allygurlh,	54·3	52·7	52·4	51·6
	Total,	55·4	53·6	53·1	52·5
ROHILKUND,	Bijnour,	56·2	53·6	52·8	52·8
	Moradabad,	54·5	52·8	52·4	51·2
	Budaon,	54·5	54·2	52·6	52·4
	Bareilly,	53·7	53·2	52·6	51·0
	Shajehanpore,	54·4	53·3	52·2	48·4
	Total,	54·4	53·4	52·5	51·4
AGRA,	Muttra,	54·1	53·1	54·0	52·7
	Agra,	55·0	54·6	54·0	52·6
	Furruckabed,	55·9	54·2	54·5	49·8
	Mynpoory,	56·1	55·5	52·9	53·0
	Etawah,	56·1	54·4	51·9	56·0
	Total,	55·5	54·3	53·8	51·7
ALLAHABAD	Cawnpore,	53·2	52·5	51·0	52·6
	Futtahpore,	53·7	51·1	51·6	50·5
	Humeerpore,	53·9	52·8	51·7	51·7
	Banda,	52·6	52·0	51·5	52·6
	Allahabad,	52·9	51·7	51·2	51·6
	Total,	53·2	52·0	51·3	51·8
BENARES	Goruckpore,	52·2	52·6	51·9	52·5
	Azimgurh,	53·9	52·8	51·9	52·1
	Jounpore,	53·8	51·0	51·5	50·4
	Mirzapore,	51·7	50·9	51·4	52·0
	Benares,	52·6	51·7	50·0	51·9
	Ghazeepore,	52·4	51·0	50·0	51·2
	Total,	52·8	51·7	51·7	51·7
	GRAND TOTAL,	53·9	53·0	52·0	52·0

585. In every district there is an excess of males above females in each class, with but three exceptions. This excess is more marked among Hindoos than among

Mahomedans, and is greatest in the agricultural section of the former community. Among the non-agricultural Mahomedans the males average from 48·4 per cent. to 57 per cent., with a mean percentage of 52. The agricultural Mahomedans shew a percentage of males ranging from 49·6 to 54·7, with the same mean of 52. The non-agricultural Hindoo males comprise from 51 to 57·7 per cent. of the total population, the mean being 53; while among the agricultural portion of that people the limits are 51·7 and 58·7, with a mean of 53·9 per cent.

536. Statistical enquiries have proved that in Europe there is a preponderance of male births. M. Quetelet, at page 11 of his work already quoted, gives the average for the principal countries in Europe at 106 male births to 100 female. The same enquiries have also proved uncontestedly that, in consequence of the greater waste of male life, especially in infancy, the number of females in every European country is slightly in excess of the number of males. In Great Britain the percentage of males in 1841 and 1851 was as under :—

Country..	Percentage of males.	
	1841.	1851.
Great Britain and Ireland,	48·6	48·2
England and Wales, ...	48·9	48·8
Scotland, ...	47·4	47·4
Islands in the British Seas, ...	46·5	46·4

In Denmark, according to the Census of 1840, the males comprised 49·63 per cent. of the entire population (*Report, British Association, 1847*, page 96). In Bavaria, taking the average of the results of 1819, 1825, and 1828, the percentage of males was 48·6.

537. The law in Europe appears constant that, within certain limits, there is always an excess of females; but there is no proof that this law obtains in Asia. On the contrary, not only the present Census of the North-West Provinces, which has been made house by house and family by family, but, as before observed, every previous Census, whether of the whole provinces or of individual districts, has exhibited an excess of males. This excess, if it really exists, obtains more or less throughout all classes, or, if the returns are wrong, the causes of error operate with equal force in every district.

538. Nor has this discrepancy been found in Northern India only. Colonel Sykes, in his memoir already more than once quoted, has the following passage :—

"The great feature in the population of Dukhun is the excess of males over females in a greater proportion than exists in Europe. By the last Census in England there were 100 males to 93 females. In the British possessions in Dukhun, in a population from which returns have been received of 2,302,902 souls, there are 100 males to 87·36 females; and this difference obtains, with very little variation, throughout the different castes.—It is subject to modification, however, by a very singular fact, exhibited in the excess of grown-up women over men wherever the returns distinguish the adults from children; but the excess of male children over females leaves the ultimate preponderance in favor of the males. From Sir Stamford Raffles' *History of Java*, the same relative proportion of the sexes would appear to exist in that island. He states that the proportion of males and females born in Bantam, and over the whole of Java, is nearly the same as in Europe, and as is found generally to exist wherever accurate statements can be obtained. From the information he collected in a very careful survey of one province, the preponderance seemed to be on the side of male children to an extraordinary degree—the male children being about 42,000, and the female 35,500: that is, 100 males to 84·52 females. He says also there were

formerly great drains on the male population, and which, in advanced stages of life, might turn the balance on the other side; indeed, in some of his returns this is shown to be the case.

" In Dukhun, wherever the means have been afforded to me of ascertaining, I have found the preponderance of male over female children to be marked, not only in births, but as long as they continue to be classed as children; although a great mortality, at a subsequent period, makes the grown-up females outnumber the grown-up males.

*" Males and Females.—*In the Poona Collectorate in 1826 the births of males were 100, to 94·27 females, or very nearly 20 males to 19 females. The result of eighteen years' very careful observations for all France, from 1817 to 1834 inclusive, gives 17 males for 16 females; and, as this is derived from more than a seventeen and a half millions of births, it is worthy of every confidence. Taking each year of the above period, the extreme variation was from 15 males to 14 females, as far as 19 males to 18 females. My deduction varies so little that we may fairly say the same law equally obtains, whether in a tropical or an extra-tropical climate.

" In the abstract of the Census of the population of the Ahmudnuggur Collectorate taken in 1822, the boys were to the girls as 100 to 62·16—a singular disproportion, there being in the whole Collectorate 96,447 boys, and only 59,956 girls; but the men were to the women only as 100 to 102·18, the number of men being 146,750, and the women 149,945. In the city of Poona, in 1822, the boys were to the girls as 100 to 73·26—a greater disproportion than Sir Stamford Raffles found in Java; at the same time, the adult men were to the women as 100 to 103·40. In the classes only of the Brahmin priests, mendicants, and traders, were the men found to exceed the women. In the city of Ahmudnuggur, in 1826, there were 100 boys to 67·62 girls; but 100 men only to 106·06 women; but the ultimate relation of males to females was as 100 males to 92·46 females.

" The following table shows the proportion of males to females in the different collectirates, and their principal cities and towns:—

Collectorates.	Males to Females.	Cities and Towns.	Males to Females.
Poona, ...	100 to 88	Poona, ...	100 to 94
Ahmudnuggur, ...	100 to 86	Ahmudnuggur, ...	100 to 92
Khandesh, ...	100 to 85	Joonur, ...	100 to 89
Dharwar, ...	100 to 89	Dharwar, ...	100 to 98
		Belgaon, ...	100 to 91
		Bagalkot, ...	100 to 101·25
		Gunnus Fart, ...	100 to 101·14

530. The returns of the Census of the Madras Presidency, taken in 1850-51, distinguish children from adults, and present in every class a striking preponderance of male children. Among the adult population there is generally a slight excess of females, and on the total number of each class, including children, the percentage of males is as under:—

Hindoo,	... { Agricultural population, ...	... 51·85 per cent.
	Non-agricultural ditto, ...	... 49·93 "
	Total ditto, ...	... 51·2 "
Mahomedan	{ Agricultural population, ...	... 51·76 "
	Non-agricultural ditto, ...	... 49·28 "
	Total ditto, ...	... 50·77 "

A Census of Mysore was taken in 1852. The results, as published in the *Friend of India* (November 24th, 1853), if the figures are correct, shew that among children under twelve years of age the males exceed the females by 16 per cent. for the whole country, and by 20, 30, and even 60 per cent., in individual districts. For the adult population the difference is scarcely less striking, as the males are more numerous by 10 per cent. in the country generally, and by 31, 38, 45, and 49 per cent. in some

plines. It is not stated whether this last Census, or that of the Madras Presidency, was made house by house, or what degree of credit may be given to the results; but assuming them to be even approximately correct, they confirm the conclusions of Sir Stamford Raffles and Colonel Sykes, that in Asiatic countries, as in Europe, there is a preponderance of male births, but that, contrary to European experience, the males greatly out-number the females among children under twelve years of age, and are also in excess, to a greater or less extent, among the entire population.

540. No attempt was made in these Provinces to distinguish children from the adults of either sex, and without this detail it is not easy to institute a satisfactory comparison between the facts elicited here and in Madras and elsewhere. But as regards the entire population, the excess of males, though greater than in Madras, is less than in the four collectorates of Duklun, and bears no comparison with what is said to exist in Mysore.

Class.	Percentage of Males.					
	North-West Provinces.	Poona.	Ahmednug-gur.	Khandesh.	Dharwar,	Madras.
Hindoo agricultural population, ...	53·9					51·85
Ditto non-agricultural ditto, ...	53·0					49·93
Mahomedan agricultural ditto, ...	52·0	53·19	53·76	54·05	52·9	51·76
Ditto non-agricultural ditto, ...	52·0					49·28

541. There appears, therefore, to be no reason for questioning the accuracy of the returns on this account. The supposition that the number of females has been intentionally concealed, from feelings peculiar to the east, is refuted by the reports of the returning officers, who deny that any such disposition was evinced, and still more by the fact that the defect of females is least among the Mahomedans.

542. The disproportion may be due, among other causes, to the small value attached to female life. A large portion of the Hindoos (and it is with them that the preponderance of males is most striking) consider the birth of a daughter almost as a misfortune. Their daughters in infancy and childhood meet with but little care or attention, in health or sickness, and the waste of female life at these early periods must be very great. To this must be added the effect of early marriages, and, among some of the agricultural Hindoos, of hardship and labor unsuited to the sex. Infanticide must also influence the number of Hindoo females, especially if, as there is reason to believe, the defect of females mainly obtains among children under twelve years of age. The returns do not distinguish the castes which are known or suspected to practise female infanticide, but they chiefly belong to the agricultural community, for which the defect of females is greatest, and abound in the districts of Furruckabad, Mynpoory, and Etawah, where the percentage of males is above the average. But it must be left for another Census, when the castes and ages of the population shall be recorded, to shew fully the effect of this custom on the number of female children.

543. Among the Mahomedans these causes severally operate either to a less extent or not at all. But for them, as for the Hindoos,\* allowance must be made for males absent from their homes on service. There are probably not less than half a million of sepoys and camp-followers, most of whom belong to these Provinces, in the Punjab, Burmah, and elsewhere, beyond the limits of the Census. Up-country men are also found in great numbers in the Bombay army, and in civil situations throughout the Punjab and Lower Beugal; while hardly any natives of those parts of India are employed in these Provinces.

\* The events of 1857 have every materially diminished this influence. These Provinces are no longer the great recruiting ground of the Indian Native Army. There are also large numbers of natives of the Punjab who now find employment in the North-Western Provinces, while the up-country men are now much less employed than formerly in the Punjab.—[W. C. P.]

## NOTE III.

## ABSTRACT OF THE RESULTS SHOWN BY THE REPORT OF THE CHOLERA COMMISSION IN 1861, AS FAR AS IT RELATES TO THE NORTH-WESTERN PROVINCES.

1. *Deyrah*.—About 260 deaths from cholera were reported in 1861.
2. *Saharunpore*.—The disease was nowhere virulent.
3. *Mo:usscruggur*.—560 deaths reported. No confidence to be placed in these figures. Epidemic at no time very virulent.
4. *Meerut*.—1,446 deaths, out of 10,160 cases of cholera, between the 5th May and 31st October, 1861.
5. *Boolundshuhur*.—This district suffered severely from the famine of 1860, and it is said by witnesses that, of the two cholera epidemics, the one of 1856 was ten times more virulent than that of 1861. The total number of deaths from cholera is the latter year did not probably exceed 1,000. It was most severe in the pergunnahs of Khoorjahl and Seenndrabad. There was comparatively little cholera to the east, west, and north part of the district.
6. *Allegurh*.—Cholera was prevalent in many parts, but nowhere very virulent.
7. *Rohilkund*.—This province has not been exempted from attack in former epidemics of cholera ; but it is believed they have seldom been virulent. For the most part the disease was not virulent among the native population.
- 7A. *Bijnour*.—Regarding the total mortality in the district, no information could be obtained. The epidemic appears to have attacked nearly every part of the district, but it was nowhere very fatal.
8. *Moradalabad*.—1,680 deaths were reported to have occurred in the district. Although no confidence can be placed in these figures, they seem to indicate the fact that the disease was nowhere very prevalent.
9. *Budaon*.—The disease appears to have been common in August and September, but to have been nowhere very prevalent.
10. *Bareilly*.—In this district the epidemic seems to have been widely diffused, but to have been nowhere virulent.
11. *Shahjehanpore*.—It is stated that the disease did not assume an epidemic form in any part of this district.
12. *Muttra*.—Cholera was prevalent in the western parts of the district towards the end of May. The mortality was probably not very great, but there is no authentic information regarding it.
13. *Agra*.—Cholera was prevalent in the district, but nowhere very virulent. The number of deaths in the city is stated to have been between 1,000 and 3,000.
14. *Futtchgurh*.—The epidemic was apparently more fatal than in most of the neighbouring districts. In July and August, 758 deaths occurred from this cause in the city.
15. *Mynpoorie*.—Cholera did not prevail epidemically in the Mynpoory District.
16. *Elawah*.—Number of deaths not known ; but, although the disease appears to have been common in many parts of the district, it was apparently not very fatal.
17. *Elah*.—The disease was not very fatal.
18. *Cawnpore*.—In the city the disease has become endemic. The disease was not very prevalent in the district. In the city the deaths are put down approximately at 600.
19. *Fultchpore*.—Cholera is said not to have been heard of in any part of this district.
20. *Allahabad*.—Cholera broke out virulently. 700 deaths said to have occurred in the city ; but this is under-estimated.

In the valley of the Ganges below Allahabad, cholera has become endemic. In Benares there was little cholera during 1861. In the districts of Benares, Jemapore, Ghazipore, Azimganj, and Gorakhpore the disease does not seem to have prevailed sufficiently. In the city of Mysapore it appeared in May, and lasted about a fortnight.

## **COLONEL BAIRD SMITH'S PAYMENT REPORT OF 1831.**

Chart No 8, given at the close of the first portion of Colonel Baird Smith's Report, shows the districts in the North-Western Provinces affected by the famine of 1860-61 to have been the following:-

Saharapura.	Agra (a portion).
Morabazar.	Myropoora (a portion).
Meerut.	Bodaw.
Boolandshahar.	Moradabad.
Allegria.	Bijnoor.
Uttara.	

The remaining districts were not affected. In those mentioned above, the calamity was most severe in Bulandshahr, Muzir, Agra, Aligarh. The subjacent table, taken from the chart, shows the degree in which each district was affected, and the area of the famine's greatest intensity.

*Table of Incidit referring from Parvise in the greater numbers.*

## NOTE IV.

EXTRACT FROM A LETTER FROM MR. E. J. JENKINSON, C.S., ON LEAVING,  
IN REGARD TO THE CENSUS OF JOUNPORE, 1865.

I HAVE come to the conclusion—as far, at least, as the figures you have sent me enable me to do so—that the population in 1853 was over-estimated, and that the Census of 1865 was carelessly taken; and that the returns, therefore, more especially as regards the female population, cannot be relied upon. I have been thinking over all the causes which may have had the effect of decreasing or increasing the population, and I do not think it possible that there can have been anything like so large a decrease in the population as is shewn in the returns. There may, of course, have been some special and extraordinary causes at work since I left the district in 1863, but I am not aware that such has been the case; and I can hardly imagine that such causes, if they ever were in operation, could have escaped the notice of the Collector by whom the Census of 1865 was taken. I put aside at once the idea that the mortality in the Mutiny affected the population: if there has been any decrease, it is certainly not attributable to that cause. Neither do I think that the deaths from cholera in 1859 (or 1860, I forget which) can, after the lapse of so many years, have been the cause of any perceptible decrease; and, moreover, the number of deaths in the district generally was nothing very extraordinary—the epidemic was chiefly confined to the city, and to a few large places. The two great causes which must in some way or another have affected the population of the district are—the emigration of laborers and cultivators and the reduction of the native army, and the change in the system of recruiting since the Mutiny. I should like very much, and it would be very interesting, to go thoroughly into the caste returns for each pargannah, with special reference to those two causes, and to find out how they have in reality affected the population. Having no data before me, it is of course with me only guess work; but I should say that, if the Census of 1865 has been accurately taken, it will be found on examination of the Caste Returns that there has been since 1853 an increase in the Rajpoot and Brahmin castes, and a decrease (a very considerable decrease, too) in the lower castes from which cultivators and laborers—especially laborers who work on roads, such as Lomehs—are supplied. There is in the Jounpore District a very large Rajpoot population, and, as perhaps you know, the district used before the Mutiny to supply a great number of recruits to the native army. Perhaps the majority of those who were with their regiments when the Mutiny broke out were killed in action or were otherwise disposed of; but the loss of these men would not, it is evident, account for any decrease in the population of 1865, as compared with that of 1853; and I know that a great number of men were on leave at their homes when the Mutiny broke out, and that several found their way back from Lucknow and other places at different times during the Mutiny. As, therefore, so many men who, if the Mutiny had not occurred, would have been absent with their regiments, were present at their houses in 1865; and as recruiting has, comparatively speaking, almost ceased in the Jounpore District, it is only, I think, natural to suppose that those classes from which the army used to be recruited have since the Mutiny increased in numbers. I do not mean so much that their numbers are actually larger, as that there are larger numbers of them present in the district. They have most probably also increased in numbers, but not, I fancy, to any very great extent. These classes are the drones, the lazy portion of the population, and do not therefore emigrate in search of work. But, from my own knowledge and personal observation, I am quite certain that large bodies of men of the lower castes, and with them their families, have left the district in order to work on the railway, on public works, and on local works in the neighbouring districts. In 1862-63-64 there were thousands of men, with their families, at the Jumna Bridge at Allahabad, and on the railway between Arrah and Bundelkund. I have met gangs of them passing through Bundelkund with the intention of

work on the Bombay and Jubbulpore Railway ; and I have no doubt but that large numbers of Jounpore workmen have been employed on the line from Allahabad to Jubbulpore. I believe also that tenants have been driven from different parts of the district, by their landlords' demands for enhanced rents, to Gorakhpore and to the neighbouring districts in Oudh ; and along the borders of Oudh I believe that a considerable number of persons, both proprietors and tenants, who used in the old days, when life and property were insecure in Oude, to have residences within the boundary of the Jounpore District, have now settled in Oudh.

The statement you have sent me shows only the *total* population in the whole district, and in each pergunnah (or rather in each tappch, for the returns have been arranged tuppehwar, and not pergunnahwar). I have therefore no means of ascertaining the proportion in the decrease of males to females. But you told me when I saw you, and you say in your note, that the returns show a much larger decrease in females than in males ; and that in two pergunnahs, Surmoo and Kurrecat Dost, the number of males has increased, while the number of females has fallen. My own idea is that this decrease in the number of females (I mean, of course, proportionately to the decrease in the males) in the 1865 Census is quite incorrect. I do not believe in it. Infanticide exists, it is true, to a considerable extent ; but that would not account for the great disproportion. The only way to find out the real cause of this decrease as shown in the returns, and to test the accuracy of the figures of 1865, would be to ascertain from the caste returns of each pergunnah the number of males and females in each caste, and to compare the proportion of females to males in the Rajpoot, Brahmin, and Mahomedan classes with the proportion in all the lower classes. In the Rajpoot caste the disproportion of females to males will be attributable in some degree to infanticide. But my impression is that sufficient pains were not taken in 1865 to find out the number of females among the higher classes. The Rajpoots and the Mahomedans especially keep their women *purdanasheen*, and would, unless any special precautions be taken, always give false information, or give in false returns, regarding them. In the Jounpore District the Rajpoot population is so large that false returns regarding the Rajpoot women would materially affect the returns for the whole district. If it be found on examination that the proportion between males and females in the lower classes is about the average, and that the disproportion noticed in the returns is confined to the higher classes, it will be good proof that my idea is correct, and that the returns, as far as they regard females, are unreliable.

On the whole, I am inclined to think that the Census of 1865 in Jounpore is, as regards the males, very fairly accurate—that is, as accurate as it is in other districts ; but that as regards the females it is inaccurate.

I hope these remarks may be of use to you ; but it is very difficult to give any decided opinion without first being able to examine all the figures in detail, and to work out one's ideas.



## NOTE V.

EXTRACT FROM DR. FARR'S MEMORANDUM ON "THE NEW CLASSIFICATION OF THE PEOPLE ACCORDING TO THEIR EMPLOYMENTS."

(See Appendix to "*General Census Report, England and Wales, 1861,*" page 231).

MEN may be conveniently grouped as producers in six classes and in eighteen orders. *Georgici* may be applied to the agricultural class, and serve for the types of the names. The First Class acts directly on men, and may by the same analogy be named *Andrericci* (*ἄνθρωπος*, a man), or, by contraction, *Andrici*; the second class, working in dwellings, *Oikici* (*οἶκος*, house); the third class, *Agorici* (*ἀγορά*, market-place); the fourth class, *Georgici* (*γῆ*, earth, and *ἔργον*, work); the fifth class, *Technici* (*τέχνη*, art, handicraft). As the sixth class is founded partly on imperfect returns, it is not proposed at present to name it. The orders may also be named on the same plan.

CLASSIFICATION OF PRODUCERS.

I.—PROFESSIONAL CLASS. (Orders 1, 2, 3.) *Andrici*.

This great class includes those persons who are rendering direct service to mankind, and satisfying their intellectual, moral, and devotional wants.

The three first orders consist of civil servants, national or local; the army and navy; the learned professions, with their immediate subordinates; literary and scientific men; as well as artists in the widest sense.

The first order (1 ; 1) includes the members of the Government and the civil service; (2) the police and other local officers; and (3) the East India and Colonial service.

The army (2 ; 1) and navy (2 ; 2) are in the service of the Government, and are intimately connected with it in all states; and the clergy in the Established Church, as well as the lawyers in the courts of justice, are in official subordination to the Sovereign; but the great majority of the members of these professions are neither nominated nor paid by the Crown. Like the medical, the literary, and the scientific professions, which were at one time included in the Church, and were supported by its livings, the clergy and lawyers assert their independence, and are therefore made separate sub-orders. So are authors, artists, musicians, actors, teachers, and scientific men. Nearly all the members of the class are paid directly for their services: and these services have no intermediary, being rarely fixed in any commodity. The pay varies in each order, and it is either proportional to the time (salaries, wages, pay), the job (fees), or the quality and quantity of work done (piece-work).

ORDERS.

1. *Persons engaged in the General or Local Government of the Country.*
2. *Persons engaged in the Defence of the Country.*
3. *Persons engaged in the Learned Professions, or engaged in Literature, Art, and Science (with their immediate subordinates).*

II.—DOMESTIC CLASS. (Orders 4 and 5.) *Oikici*.

although the order dealing in "drinks" may claim them. The wife and grown-up children (Order 4) perform at home for the bulk of the population the same duties as the persons in Order 5; but they are not paid directly in money for their services, as they form a part of the natural family; consequently they are distinguished in a separate order. The very young children properly belong to the non-productive class, and they may there constitute a section. Scholars and other children are learning the elements of their future occupations; but until that occupation is determined they remain in the same order as their mothers.

## ORDERS.

4. *Persons engaged in the Domestic Offices, or Duties of Wives, Mothers, Mistresses of Families, Children, Relatives (not otherwise returned).*
  5. *Persons engaged in entertaining and performing Personal Offices for Man.*
- 

III.—COMMERCIAL CLASS. (*Orders 6 and 7.*) *Agorici.*

The merchant buys any article, like tea, abroad, transports it to England, and there sells it. He performs the like operation at home; but as a merchant he effects no change in any of the commodities in which he deals. He buys and sells, and is paid for his services by a varying but rated profit on the goods.

The carrying order convey commodities, passengers, and messages, by land or water, from one place to another. They also warehouse goods. They are paid for their services in fares, freight, and charges, which bear some proportion to the weight, bulk, and other properties of the goods. They are all in Order 7, and are closely related to the order preceding; hence the two orders (6-7) together may be called the Commercial Class.

## ORDERS.

6. *Persons who buy or sell, keep or lend Money, Houses, or Goods of various kinds.*
  7. *Persons engaged in the Conveyance of Men, Animals, Goods, and Messages.*
- 

IV.—AGRICULTURAL CLASS. (*Orders 8 and 9.*) *Georgici.*

We now come to a great class which is employed in producing grain, fruit, grass, animals, and other products from the soil. They may be called growers, for their products grow and are obtained from the living kingdoms of nature. The heads of the class are paid, not directly, for their services, but indirectly, in the price of the products which they sell in the market or elsewhere. Thus the price of a quarter of wheat includes the pay of the services of all the persons employed in its production, as well as the cost of the tools and machines, including the land, by means of which it is produced and brought to market. Agricultural servants and laborers are paid in wages which the farmers advance. The persons engaged in gardens or woods are in separate sub-orders.

The men in Order 9 are employed in catching, training, or dealing in living animals of various kinds. They are the representatives of the hunters of the early stages of civilization, and may be considered an appendage to the previous pastoral and agricultural class, so forming Class IV., which thus includes hunting tribes, the pastoral clans, and the agricultural people of the world.

## ORDERS.

8. *Persons possessing or working the Land, and engaged in growing Grains, Fruits, Grasses, Animals, and other products.*
9. *Persons engaged about Animals.*

V.—INDUSTRIAL CLASS. (*Orders 10, 11, 12, 13, 14, and 15.*) *Technici.*

This is the class of makers, or artizans. They deal in matter that is either no longer living, or that never lived. They alter the form, texture, or composition of the materials in which they work, so as to produce a great variety of goods, instruments, and machines. Their pay and profits are charged in the price of commodities, the wages of the workmen being advanced by their masters.

This class is grouped according to the materials distinguishing those derived from the three kingdoms of nature.

The first order (10) of the class includes artizans making products of various materials derived from the three kingdoms, such as coaches, ships, workshops, factories, houses, and their furniture or other contents.

Then follow the persons engaged in the textile fabrics (Order 11). Wool, silk, cotton, flax, and hemp are durable and divisible; their manufacture admits of the sub-division of labor and the application of machinery. The workers in these materials are the essentially manufacturing class. In a sub-order (4) are the artizans who convert the manufactured fabrics, and some other matters, into dress.

Human food, drinks, and stimulants, derived from the animal and vegetable kingdoms, occupy a distinct order (12), sub-divided into three sub-orders.

Then follow (13) the persons chiefly or exclusively working and dealing in other animal substances than food; (14) those working and dealing in vegetable substances; and (15) those working and dealing chiefly in minerals and metals. The first sub-order of the latter order (15) includes the mining population of every kind; the other thirteen sub-orders include the chief workers in the metals and minerals, beginning with coal, and ending with steel.

## ORDERS.

10. *Persons engaged in Art and Mechanic Productions, in which matters of various kinds are employed in combination.*
  11. *Persons working and dealing in the Textile Fabrics and in Dress.*
  12. *Persons working and dealing in Food and Drinks.*
  13. *Persons working and dealing in Animal Substances.*
  14. *Persons working and dealing in Vegetable Substances.*
  15. *Persons working and dealing in Minerals.*
- 

VI.—INDEFINITE AND NON-PRODUCTIVE CLASS. (*Orders 16, 17, and 18.*)

The last class includes the numbers returned in a vague way, so as to scarcely admit of classification among either the professional, the domestic, the commercial, the agricultural, or the industrial classes.

It embraces the totally distinct orders of general laborers (16), persons of property returned as of no occupation (17), and persons supported by the community (18). Many of the persons in Orders 16 and 17 properly belong to the other classes.

## ORDERS.

16. *Laborers and others—Branch of labor undefined.*
  17. *Persons of Rank or Property not returned under any Office or Occupation.*
  18. *Persons supported by the Community, and of no specified Occupation.*
- Other Persons of no stated Occupation or Condition.*
-

## NOTE

STATEMENTS SHOWING THE NUMBER OF HEADS OF HOUSES AND  
TRADE HEADINGS, IN THE TEHSEELS OF HAUPPER, MEERUT.

*Abstract Pergunnahwar Census of the Haupper Tehseel,*

Number.	Occupation.	Haupper.			Gurhnukhtesur.		
		Heads of families.	Their dependents.	Total	Heads of families.		Their dependents.
1	Cultivators,	7,837	29,045	36,882	4,035	15,487	937
2	Beggars,	473	1,541	2,014	308	5,847	
3	Labors,	4,098	10,899	14,997	1,696	1,637	
4	Shopkeepers,	1,331	3,461	4,792	608		
5	Weavers,	1,060	3,538	4,598	380	1,203	
6	Cotton cleaners,	174	574	748	60	179	
7	Carpenters,	269	1,021	1,290	141	485	
8	Sweepers,	612	2,161	2,773	248	834	
9	Servants,	1,213	4,144	5,357	284	943	
10	Water-carriers,	333	1,042	1,375	153	499	
11	Oil manufacturers,	157	595	752	55	217	
12	Ironsmiths,	202	830	1,032	79	291	
13	Koomhars (earthenware sellers),	350	1,298	1,648	155	524	
14	Barbers,	360	1,404	1,764	140	497	
15	Tailors,	153	588	741	61	198	
16	Drum makers (Nukarches),	22	52	74	...	55	
17	Tanners,	77	283	360	18		
18	Corn sellers,	50	201	251	36	103	
19	Goldsmiths,	128	451	579	...	...	
20	Kunjurs and dancers,	7	77	84	...	...	
21	Money dealers,	161	667	828	98	160	
22	Basket-makers,	9	38	47	...	...	
23	Frohits (soothsayers),	345	1,202	1,547	270	1,055	
24	Washermen,	113	420	533	48	162	
25	Milk-sellers,	50	149	199	51	175	
26	Putwas (necklace makers),	18	64	82	2	4	
27	Calico printers and dyers,	110	556	666	23	93	
28	Blanket makers,	146	664	810	98	414	
29	Cartmen,	27	252	279	8	23	
30	Vegetable sellers,	37	109	146	20	74	
31	Doctors,	11	51	62	4	9	
32	Butchers,	45	234	281	41	199	
33	Masons,	45	192	237	23	67	
34	Churkhawallahs (spinners),	235	154	389	...	...	
35	Shroffs (money changers),	23	73	96	...	...	
36	Bhats,	9	55	64	...	...	
37	Cowherds,	8	43	51	...	...	
38	Kulals (spirit sellers),	8	25	33	...	...	
39	Firewood and bhoosa sellers,	16	17	33	...	...	
40	Farriers,	7	25	32	...	...	
41	Lace-makers,	3	10	13	...	...	
42	Maafeedars,	58	196	254	...	...	
43	Hookah snake makers,	4	10	14	...	...	
44	Schoolmasters,	8	38	46	...	...	
45	Bachbands,	1	1	2	...	...	
46	Tinners,	3	12	15	...	...	
47	Brickmakers,	8	41	49	...	...	
48	Niyaryas (gold and silver analysers),	7	18	25	...	...	
49	Teergurs (makers of fireworks),	4	20	24	...	...	
50	Arm cleaners,	6	33	42	...	...	
51	Inn-keepers,	75	33	108	26	164	
52	Perfumers,	2	17	19	...	...	
53	Saltpetre manufacturers,	7	18	25	...	...	
54	Lime-burners,	1	4	5	...	...	
55	Shoemakers,	204	700	904	88	545	
56	Acharuj (undertakers),	2	572	574	19	72	
57	Boatmen,	...	...	...	20	67	
58	Fowlers and bird-snarers,	...	...	...	8	35	
59	Munhiars (sellers of glass bracelets and ornaments),	14	62	76	31	95	
60	Sirkee makers,	...	...	...	11	46	
61	Midwives,	...	...	...	...	...	
62	Singers,	56	120	176	20	80	
63	Grain parchers,	80	283	363	32	116	
		20,377	70,383	90,760	9,340	33,594	

## V I.

OF THEIR FAMILIES, SEVERALLY ENTERED UNDER VARIOUS  
MOWANNAH, AND SIRDHANA, IN THE MEERUT DISTRICT.

Zillah Meerut, taken on the 10th January, 1865.

## POPULATION.

	Pesh.			Surava.			Total.		
	Total.	Heads of families.	Their dependents.	Total.	Heads of families.	Their dependents.	Total.	Heads of families.	Their dependents.
19,522	1,623	5,052	9,907	3,126	12,554	15,680	16,323	65,168	81,491
1,245	94	234	332	239	669	908	1,114	3,385	4,499
2,643	563	2,765	3,328	1,822	4,325	6,147	8,563	23,432	32,015
2,345	273	695	970	261	931	1,212	2,475	6,744	9,219
1,543	147	302	642	228	853	1,051	1,815	6,096	7,911
293	23	135	132	59	180	239	322	1,063	1,385
626	62	229	221	78	392	460	550	2,117	2,667
1,012	113	426	541	234	856	1,140	1,229	4,307	5,536
1,227	219	771	990	274	1,049	1,322	1,990	6,906	8,896
632	53	161	238	67	274	361	728	1,898	2,626
272	39	136	173	61	240	301	312	1,158	1,500
370	49	204	233	74	305	362	404	1,633	2,037
612	81	263	314	133	496	629	719	2,551	3,300
617	71	312	383	146	512	658	717	2,715	3,432
259	34	123	163	71	280	351	323	1,191	1,514
"	"	"	"	"	"	"	"	52	74
76	49	217	266	21	84	105	165	642	807
141	29	134	167	44	170	214	161	612	773
"	23	112	137	51	154	205	204	747	951
"	"	"	"	"	"	"	"	77	84
194	12	69	101	42	215	257	223	1,131	1,394
"	"	"	"	53	155	205	62	193	255
1,723	94	256	350	122	467	589	831	2,990	3,821
1,110	24	105	129	40	139	179	225	826	1,051
1,226	13	63	78	"	"	"	116	357	503
6	6	10	16	3	13	16	29	91	120
116	10	36	48	42	117	159	185	804	989
612	60	231	293	105	415	523	419	1,726	2,135
31	3	8	11	4	23	27	42	505	648
94	4	14	16	125	101	226	66	298	384
12	5	17	25	4	19	22	27	95	122
210	47	195	242	25	123	146	160	751	911
97	1	5	6	5	17	22	74	281	355
"	23	16	43	65	44	109	325	216	541
"	"	"	"	"	"	"	23	73	96
"	"	"	"	"	"	"	9	55	64
"	"	"	"	"	"	"	8	43	51
"	"	"	"	"	"	"	12	31	43
"	"	"	"	"	"	"	16	17	33
"	"	"	"	"	"	"	7	25	32
"	"	"	"	"	"	"	3	10	13
"	"	"	"	"	"	"	53	196	254
"	"	"	"	"	"	"	10	87	97
"	"	"	"	"	"	"	8	38	46
"	"	"	"	"	"	"	1	1	2
"	"	"	"	"	"	"	5	15	20
"	"	"	"	"	"	"	15	62	77
"	"	"	"	"	"	"	7	18	25
"	"	"	"	"	"	"	4	20	24
"	"	"	"	"	"	"	10	36	46
190	1	14	15	3	15	16	105	226	331
"	"	"	"	"	"	"	2	17	19
"	"	"	"	"	"	"	10	26	36
"	"	"	"	"	"	"	13	88	101
"	"	"	"	"	"	"	18	55	66
633	"	"	"	"	"	"	366	1,526	1,892
31	"	"	"	"	"	"	32	673	705
* 87	29	61	90	4	10	14	49	128	177
43	18	65	73	4	16	20	30	106	136
126	2	4	6	4	22	26	51	183	234
57	"	"	"	"	"	"	11	46	57
"	1	"	"	1	"	"	1	"	1
"	12	"	"	"	"	"	104	279	383
633	"	"	"	"	"	"	82	506	650
31	"	"	"	"	"	"	144	"	"
* 87	29	61	90	4	10	14	32	"	"
43	18	65	73	4	16	20	49	"	"
126	2	4	6	4	22	26	51	"	"
57	"	"	"	"	"	"	11	46	57
"	1	"	"	1	"	"	1	"	1
"	9	31	40	19	48	67	104	279	383
100	9	31	40	19	48	67	104	279	383
148	11	46	57	21	61	82	144	506	650
42,934	4,572	16,573	21,145	7,711	26,734	34,445	42,000	1,47,250	1,89,284

*Abstract of Pargannawar Centers of the Tehsill Meerut, Zillah Meerut, taken on the  
10th January, 1865.*

No.	OCCUPATION.	POPULATION.		
		Meerut.		
		Heads of families.	Their dependents.	Total.
1	Grocers (Parchowas), ...	814	8,606	9,420
2	Bakshis, ...	135	1,512	1,647
3	Coin sellers, ...	246	339	585
4	Confectioners, ...	363	2,139	2,502
5	Timber merchants, ...	346	2,410	2,756
6	Street hawkers, ...	110	312	422
7	Tobaccoists, ...	42	368	410
8	Cloth merchants, ...	569	3,412	3,980
9	Dressers, ...	360	1,659	2,019
10	Motichars, ...	10	72	82
11	Soldiers, ...	12	42	54
12	Braziers, ...	10	329	339
13	House vessel sellers, ...	12	155	167
14	Hukkah pipe makers, ...	19	146	165
15	Jumping-jacks, ...	18	150	168
16	Lacquerists, ...	10	152	162
17	Perfumers, ...	5	26	31
18	Water-pot makers, ...	7	205	212
19	Shawls, ...	400	156	556
20	Pearl rum vendors, ...	15	21	28
21	Tobacco, ...	19	130	149
22	Patwari (necklace makers), ...	312	1,210	1,522
23	Musoy dealers, ...	3,165	8,893	12,048
24	Printers, ...	1,130	17,526	18,656
25	Lathers, ...	4,175	39,685	43,860
26	Khandaiks, ...	603	3,603	4,406
27	Bangles, ...	2,313	9,127	11,440
28	Washers, ...	942	1,959	2,901
29	Water carriers, ...	1,337	5,060	6,397
30	G. J. M. J. J., ...	135	1,508	1,963
31	Kachchhi (earthenware makers), ...	1,912	3,493	5,405
32	Wavers and blanket makers, ...	3,102	6,494	11,596
33	Manufacturers of Kanchi, ...	25	100	125
34	Musoy, ...	212	956	1,168
35	Bangles and bracelets, ...	113	575	688
36	Shawl sellers, ...	109	747	856
37	Custodians, ...	205	747	952
38	Fishers, ...	931	3,413	4,344
39	Oilmen, ...	856	3,184	4,040
40	Day labourers or porters, ...	721	2,733	3,454
41	Shawl sellers (Shawl sellers), ...	312	692	1,004
42	Printers, ...	44	315	359
43	Washers, ...	339	1,619	2,058

*Abstract Pergunalwar Census of the Tehsil of Morannah, Zillah Meerut, taken on the 10th January, 1865.*

OCCUPATION.	POPULATION.								
	Kittapur.			Huzrapore.			Total.		
	Heads of families.	Their dependents.	Total.	Heads of families.	Their dependents.	Total.	Heads of families.	Their dependents.	Total.
1. Cultivators, ...	6,633	27,070	33,703	6,224	26,704	32,928	12,877	53,774	66,651
2. Peasant makers and shepherds, ...	110	545	555	102	636	738	212	1,484	1,696
3. Labourers, ...	2,241	5,994	6,235	3,111	8,513	11,924	6,352	14,807	20,169
4. Potteryware makers, ...	216	802	1,018	213	703	916	423	1,505	1,928
5. Beggars, ...	343	1,163	1,506	329	1,184	1,513	672	2,347	3,019
6. Wool-combers, ...	76	261	337	70	242	312	146	503	649
7. Butchers, ...	233	927	1,160	259	939	1,198	492	1,866	2,358
8. Cotton cleaners, ...	163	365	458	85	303	390	158	660	849
9. Oil manufacturers, ...	133	461	594	147	607	754	250	1,065	1,348
10. Water-carriers, ...	224	709	933	253	1,069	1,322	507	1,777	2,284
11. Sweepers, ...	432	1,375	1,807	444	1,464	1,908	893	2,829	3,712
12. Gunsmiths, ...	101	214	315	65	248	313	172	462	634
13. Tailors, ...	76	138	214	69	240	309	144	447	591
14. Grocers (Purchasers), ...	533	1,914	2,447	667	2,425	3,122	1,260	4,269	5,469
15. Merchants (ellers of glass, bracelets and ornaments), ...	9	80	89	87	230	297	66	310	376
16. Ironsmiths, ...	165	451	556	125	450	575	233	901	1,134
17. Carpenters, ...	172	496	668	162	645	807	331	1,141	1,475
18. Glass-potters, ...	16	63	101	29	134	163	47	217	264
19. Sickle-makers, ...	4	12	16	19	60	79	23	72	95
20. Dr. Uts and pundits, ...	286	716	1,004	181	233	434	469	969	1,433
21. Money dealers, ...	132	370	439	86	315	401	225	615	840
22. Traders, ...	65	444	511	127	859	986	193	1,303	1,498
23. Saddlers, ...	204	501	1,105	257	916	1,173	461	1,520	2,231
24. Surgeons, ...	1	6	7	...	...	...	1	6	7
25. Vegetable sellers, ...	20	37	57	30	58	88	50	95	145
26. Hoe-kah and Lemakers, ...	4	16	20	...	...	...	4	16	20
27. Butchers, ...	2	6	8	5	26	32	56	274	332
28. Lime-burners, ...	3	6	9	4	16	20	7	22	29
29. Doctors, ...	6	17	23	...	...	...	6	17	23
30. Prostitutes, ...	4	46	50	6	32	38	10	78	88
31. Confectioners, ...	11	13	24	20	25	45	31	35	.69
32. Inn-keepers, ...	1	10	11	4	31	35	5	41	46
33. Perfumers, ...	1	6	7	...	...	...	1	6	7
34. Masons, ...	9	49	58	34	114	148	43	163	206
35. Pedlars, ...	3	21	24	...	...	...	3	21	24
36. Fowlers and bird-snarers, ...	52	242	294	...	...	...	52	242	294
37. Saltpetre manufacturers, ...	4	15	19	1	6	7	5	21	26
38. Boatmen, ...	7	6	13	4	11	16	11	17	28
39. Achaurij, ...	5	11	16	7	10	17	12	21	33
40. Weavers, ...	420	1,469	1,889	708	2,361	3,065	1,128	3,830	4,958
41. Mahomedan religious, ...	18	71	89	...	...	...	18	71	89
42. Servants, ...	376	921	1,300	414	1,670	2,084	790	2,594	3,384
43. Tailors, ...	127	482	609	120	400	520	247	882	1,129
44. Putwas (necklace makers), ...	10	7	17	5	7	12	15	14	29
45. Firework makers, ...	...	...	...	4	7	11	4	7	11
TOTAL, ...	13,572	49,086	62,658	14,530	54,530	69,066	28,102	103,629	131,724

*Abstract Fergunnahwar Census of the Tehseel of Sirdhana, Zillah Meerut, taken on the 10th January, 1865.*

Number.	Occupation.	POPULATION.								
		Sirdhana.			Bernava.			Total.		
		Heads of families.	Their dependents.	Total.	Heads of families.	Their dependents.	Total.	Heads of families.	Their dependents.	
1	Cultivators,	5,242	26,565	31,807	6,548	24,772	31,320	11,790	51,337	63,127
2	Prophets and pundits,	815	2,315	3,130	195	1,184	1,379	1,010	3,499	4,509
3	Koomhars (earthenware-makers),	380	1,431	1,811	184	629	813	564	2,060	2,624
4	Beggars,	496	1,708	2,204	471	1,780	2,251	967	3,188	4,455
5	Servants,	502	2,105	2,607	251	1,153	1,404	860	3,154	4,014
6	Laborers,	947	12,510	13,457	1,995	6,545	8,540	2,942	19,025	21,997
7	Weavers,	981	3,176	4,157	555	1,981	2,536	1,536	5,157	6,693
8	Washermen,	97	355	452	71	318	389	168	673	841
9	Carpenters,	207	1,009	1,216	146	648	746	355	1,657	2,012
10	Ironsmiths,	161	679	840	115	436	551	276	1,112	1,391
11	Oil manufacturers,	238	737	975	153	641	794	391	1,376	1,769
12	Goldsmiths,	117	355	472	99	500	599	216	855	1,071
13	Shepherds,	121	615	736	103	505	608	224	1,120	1,344
14	Water-carriers,	491	1,096	1,547	34	94	128	485	1,190	1,675
15	Grain parchers,	52	196	246	37	130	167	89	326	415
16	Dyers,	68	326	394	119	491	610	187	517	1,004
17	Sweepers,	537	1,039	1,576	285	1,212	1,497	822	3,251	4,073
18	Glass ring and ornament makers,	25	112	137	21	92	113	46	204	250
19	Masons,	30	130	161	10	23	33	40	154	194
20	Tailors,	195	657	852	93	316	409	288	973	1,261
21	Cotton cleaners,	72	210	282	19	142	161	91	352	443
22	Barbers,	316	1,087	1,403	125	470	595	441	1,557	1,998
23	Vegetable sellers,	58	96	154	16	108	126	76	201	280
24	Shoemakers,	264	961	1,225	356	1,467	1,825	622	2,428	3,050
25	Doctors,	10	19	23	4	22	26	14	35	49
26	Cartmen,	50	44	95	23	157	180	74	201	275
27	Spirit vendors,	11	37	48	4	11	15	15	48	63
28	Blanket makers,	44	265	309	91	312	403	135	577	712
29	Lime-burners,	13	17	32	3	8	11	18	25	43
30	Bread cookers,	15	55	70	5	27	32	20	82	102
31	Baghoarewallahs,	6	24	30	2	8	10	8	32	40
32	Pintwai (necklace makers),	8	21	29	2	17	19	10	38	48
33	Calico printers,	32	134	166	11	45	56	43	179	222
34	Butchers,	34	154	186	35	59	94	69	213	282
35	Singee-wallahs,	75	152	227	5	17	22	80	169	249
36	Money dealers,	304	279	583	207	764	971	511	1,043	1,554
37	Grocers (Purchoona),	858	2,881	3,739	842	2,256	3,098	1,700	5,137	6,887
38	Cloth sellers,	44	205	249	51	92	143	95	297	392
39	Shroffs,	31	93	124	2	8	10	33	101	134
40	Brass cooking utensil sellers,	56	183	239	22	53	75	78	236	314
41	Pan sellers,	8	30	39	1	3	4	9	34	43
42	Tobacconists,	16	53	69	9	29	38	25	82	107
43	Druggists,	45	149	194	31	79	110	76	228	304
44	Confectioners,	71	216	287	19	59	78	90	275	365
45	Prostitutes,	43	122	165	2	3	5	45	125	170
46	Pedlars,	84	356	470	11	69	80	95	456	550
47	Drum-players (Nukkarchees),	9	18	27	3	7	10	12	25	37
48	Actors,	61	73	134	...	...	...	61	73	134
49	Fulke painters,	3	8	11	...	...	...	3	8	11
50	Wood-sellers,	7	15	22	...	...	...	7	15	22
51	Tinners,	3	14	17	...	...	...	3	14	17
52	Milk sellers,	40	152	192	...	...	...	40	152	192
53	Firework makers,	4	19	23	...	...	...	4	19	23
54	Watchmakers,	1	5	6	...	...	...	1	5	6
55	Hookah snake makers,	8	21	29	...	...	...	8	21	29
56	Fishmongers,	15	33	48	...	...	...	15	33	48
57	Sweetmeat hawkers,	10	32	42	...	...	...	10	32	42
58	Surgeons (Jurras),	2	15	17	...	...	...	2	15	17
59	Schoolmasters,	47	104	151	60	100	160	107	204	311
60	Boatmen,	...	...	...	...	...	...	4	16	20
61	Rung Bhurya,	...	...	...	...	...	...	20	4	20
62	Perfumers,	...	...	...	...	...	...	10	14	14
TOTAL,		14,543	66,394	80,937	13,468	49,870	63,338	28,011	116,264	144,275

## EXTRACTS OF PROPOSED INFORMATION FORMS.

Name of Village.	Name of Head of the House.	Cast.	Occupation.	Married.		Single.		Wife.	Son.	Daughter.	Grandchildren.	Slaves.	Guests.	Servants.	Wife.	Son.	Daughter.	Grandchildren.	Slaves.	Guests.	Servants.	Wife.	Son.	Daughter.	Grandchildren.	Slaves.	Guests.	Servants.		
				Mr.	Mrs.	Mr.	Mrs.																							
Mohardihore,	Ram Singh,	Jat,	Cultivator,	...	...	30	31	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	S. m.	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,
	Jogul,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,
	Hursley,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,
	Shore Singh,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,
	Nephew,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,
	Sister-in-Law,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,
	Son-in-Law,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,
	Servant,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,
	Ramchand,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,
	Son,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,
	Chotoo,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,
	Kulloo,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,
	Visitor,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,
	Weera Singh,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,
	Son,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,
	Promt Singh, 1st,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,
	Tribhush, 2nd,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,
	Chit Ram,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,	Do.,

Note.—It will be necessary to ask for the names of females.

It is not to be expected that he married in the proper column, R. Those unable, N. R. In the proper column.

If all the details of his residence, then visitors.

The relationship should refer to the head of the house. In the case of servants or strangers, relationship need not be given, unless two or more of a family, or other servants or visitors, are present. In such a case the relationship will refer to the head of the family (strangers or servants) resident in the house.

Details in regard to blind, deaf and dumb, and lepers might be collected.

7. *Column 4, Number of Mouzahs or Townships.*—The entries here are to be of mouzahs, not mehals. The maps of the Surveyor, or the separate entries in the General Statement in acres (when that was made out mouzahwar), may be considered to be of mouzahs; but grants of forest or waste lands must be added, and also cities and towns of which there may not have been separate maps formed at the time of survey. Care must also be taken that no rent-free estates, or any others that may not have been brought on the General Statement, be omitted. The great object in the preparation of this return must be kept in view,—viz., that *no estate* of any description be omitted. In the Vernacular tables the name of each mouzah, &c., will be entered.

8. *Column 5, Area in Square Miles.*—These should be given in British Statute miles, each containing 640 acres.

9. *Column 6, Area in Acres.*—This should be the total area as shewn by the Surveyor, unless when altered subsequently to survey by diluvion, alteration of boundary, or other such causes.

10. *Column 7, Cultivated Area.*—This should be the area shown in the Putwaree's returns for 1270 F. S., and reduced to acres. Some care and discrimination will be necessary in filling up this and the following column. The Tehseldars should be enjoined to use their best efforts to make the entries correct. In districts which have come under revision of Settlement, the entries should be made from the Settlement returns; and in other cases, where khusrah measurements have been made very lately, the entries should be taken from them.

11. *Column 8, Culturable Area.*—This, like the preceding column, should be filled up from the Putwarees' papers of 1270 F. S., the Settlement returns, or the latest measurement.

12. *Column 9, Lakhiraj Land.*—This should show the amount of rent-free and minhasi land on the latest day—say 1st October, 1863. Besides minhasi and service lands, the entries will comprise lands occupied by Government for roads, canals, railways, public buildings, and cantonments.

13. *Column 10, Barren Area.*—This should show the difference between column 6 and the total of columns 7, 8, and 9. If the total exceed the entry in column 6, it should be equalized by deducting the excess from the entry in column 8, as the entry in column 6 must be assumed to represent the correct total area.

14. *Column 11, Demand on account of Land Revenue.*—This should show the demand on the rent-roll for the Revenue year 1863-64, to the exclusion of all items not sanctioned by Government.

15. *Columns 12, 13, and 14.*—These need not be filled up in the mouzahwar, but only in the pergannahwar, tables.

16. It will contribute to accuracy in the compilation of these tables if they be reconciled with the former tables—any difference between the new and former tables being explained as due to previous errors, alterations of limits, diluvion, alluvion, &c.

17. Commissioners are requested to be careful in examining and checking the tables which are sent to them. They will be able to do this best when they visit the several stations comprised in their divisions. They can then obtain verbal explanations of the mode in which the tables have been compiled, and of any doubts which they may entertain of the accuracy of the compilation.

18. No greater delay than is absolutely necessary should be suffered to occur in commencing the preparation of the tables. They should all be lodged with the Suider Board of Revenue in May next. Collectors are requested to study the Report prepared by Mr. Christian of the Census taken on 31st December, 1852. If this work is not available in any Office, copies will be furnished, or the necessary portions will be re-

printed. Attention should be directed both to the general remarks and to the special entries relating to the Collector's own district.

CIRCULAR ORDER No. J. OF 1864.

*From SECRETARY, BOARD OF REVENUE, N.-W. Provinces, to ALL DISTRICT OFFICERS, N.-W. Provinces, including Ajmere.—Dated Allahabad, the 7th June, 1864.*

SIR,—In continuation of Circular B., dated the 8th March, 1864, I am desired by the Sudder Board of Revenue, with the sanction of Government, to append the forms of mouzahwar and pergunnahwar returns which are to be used in making the Census for the 31st December, 1864.

2. The mouzahwar returns will be prepared for every separate abadee, whether principal village or subordinate hamlet (nuglah, poorwah, mnzrah, astul, &c.). The same form will be used in cities and towns for each mohullah or other convenient sub-division.

3. In column No. 1, each enclosure (ihatah) will be entered by serial numbers. In order to facilitate the testing of the forms, care will be taken to set down the enclosures one after another in the order in which they are situated. An enclosure may be defined to be a compound or yard, containing one or more detached dwelling-rooms, occupied by one or more families.

In column 2, by the term "house," or "family," is meant those who live together, and ordinarily cook their food at the same hearth (*choolah*).

In column 3, the name of the head of the family will be entered.

In column 4, the caste of the person entered in column 3 will be noted. It will not be necessary to record minute sub-divisions of castes : it will be sufficient to enter the more general and well-known denominations as Tewaree, Pandey, Doobey, Misr, Bughel, Bais, Kuchvar, Ugurwala, Ugrahree, Kusurwanee, Kayuth, &c.; Syud, Sheikh, Puthan, Mogul, Jolaha, Dhoooneya, &c.

In column 5, the occupation of the person whose name is entered in column 3 will be entered. When the person derives the whole or any part of his subsistence from land, the word "agriculturist" will be entered ; otherwise the particular occupation will be noted. All persons under 12 years of age will be entered as children. Extreme accuracy in this respect is not to be looked for. The notes will be compiled after the return for the 31st December, 1864, is correctly filled in. For the purpose of compiling notes 2 and 3, all the persons in columns 4 to 7 may be assumed to be of the same caste and occupation as the head of the family named in column 3. This will be sufficiently correct for practical purposes.

4. The work must be set on foot at once. The first step will be to organize the agency. In each abadee there will be one or more enumerators, to each of whom blank mouzahwar forms will be given. Not more than 100 houses will be entrusted to any one enumerator. The enumerators in agricultural mouzahars will be either the Putwaree or an assistant or relative of the Putwaree, failing which, any trader or land-holder of the village who will undertake the duty, or a subordinate Revenue official or other sufficiently intelligent person. These persons will fill in the returns of the village residents (omitting strangers, such as guests and travellers) as correctly as they can up to the end of October. The Putwarees will, each in their own hukkas, give their assistance to all the enumerators, and inspect their work. Over every ten or fifteen enumerators there will be a superintendent. In districts where Settlement operations are going on, the superior Ameens may be employed, or they may be selected from the superior Tehseel Officials. No assistance should be taken from the Police.



whom duties are thus assigned in the interior of the district should be encamped in the vicinity for at least a week before, to see that everything is properly in train.

15. The Superintendent of the Government Press has been directed to print Oordoo and English forms. Collectors should without delay indent for the number of sheets they may require. Specimen sheets are herewith sent.

16. It is hoped that to a great extent the work will be carried on without paid assistance; but, particularly for the cities, some extra Mohurris no doubt may be required. Estimates should at once be prepared and submitted for sanction.

*Return of Persons who on the night of Saturday, the 31st December, 1864, or 18th Poos, 1272 Fustee, were present in the Zillah of Pergunnah*

No. of enclosure.	No. of house.	Name of the master of the house, or head of the family.	Caste of ditto.	Occupation of ditto.	MALES.		FEMALES.		Remarks.
					Adult.	Children.	Adult.	Children.	
1.	2.	3.	4.	5.	6.	7.	8.	9.	10.
Total, ...									

Note 1.	Total Males: columns 6 and 7.	Total Females: columns 8 and 9.	Total Adults: columns 6 and 8.	Total Children: columns 7 and 9.	Total Population: columns 6, 7, 8, and 9.
	1.	2.	3.	4.	5.

Note 2.	Castes.	Total number of persons in each caste.
	1.	2.

Note 3.	Occupation.	Total number of persons in each occupation.
	1.	2.

These Notes to be compiled after the form has been filled up—i.e., on or after the 1st January, 1865.

The Pergunnahwar Form will be thus:—

Name of mouza.	Number of enclosures.	Number of houses.	MALES.		FEMALES.		Notes 1, 2, and 3 as in the Monzahwar Statements.
			Adult.	Children.	Adult.	Children.	
1	2	3	4	5	6	7	

### BOARD OF REVENUE, N.-W. PROVINCES.

OFFICE MEMORANDUM No. 937.—DATED ALLAHABAD, THE 16TH AUGUST, 1864.

REFERRING to Circular No. B., dated 8th March last, the undersigned has the honor to direct the attention of the Collector of to the following remarks:—

2. The entries of area and jumma in the Tehsil-Pergunnahwar Abstract, prepared under the above Circular, should be compared with the corresponding entries in the printed statistical statement compiled in this Office from materials lately furnished by the Collector, and the variations, if any, between the two statements reconciled.

3. As the demand in the Abstract is given for 1863-64, it should be compared with that in the statement for that year lately submitted by the Collector, and the variations noted.

4. With reference to para. 16 of the Circular above alluded to, the Collector should reconcile the entries in the present and former tables, and furnish a memo. of variations only in respect to columns 6 (area), 9 (lakhraj), and 11 (demand). The comparison of the entries for each pergannah should be separately shewn, and an abstract of the total result added.

No. 943A.

Fr. - UNDER-SECRETARY TO GOVERNMENT, N.-W. PROVINCES, to OFFICIATING SECRETARY, BOARD OF REVENUE, N.-W. PROVINCES.—Dated Nynee Tal, the 16th August, 1864.

Sir,—In reply to your letter No. 529, dated the 3rd instant, I am desired to state that His Honor the Lieutenant-Governor sanctions the proposal of the Board that the Census of the population of these Provinces should be made on Tuesday, the 16th January, 1865, instead of on the 31st December, 1864, as originally ordered.

### BOARD OF REVENUE, N.-W. PROVINCES.

OFFICE MEMORANDUM No. 1060, OF 1864.—DATED 6TH SEPTEMBER, 1864.

COPY forwarded for information, in continuation of Circulars Nos. B. and J., dated respectively the 8th March and 7th June, 1864.

Form and Circulars to be altered accordingly.

To all District Officers, including Ajmere.

### CIRCULAR ORDER No. P.

Fr. - SECRETARY, BOARD OF REVENUE, N.-W. PROVINCES, to ALL DISTRICT OFFICERS, N.-W. PROVINCE, including AJMERE.—Dated ALLAHABAD, the 23rd September, 1864.

Sir,—I am directed by the Board to inform you that Europeans are not to be omitted from the Census about to take place: they are to be included in the returns.

2. The Military Authorities will afford their aid where it is necessary for the accomplishment of this part of the duty.

3. In compiling your returns, you will be careful to distinguish Europeans from natives of the country. You should also see that those serving in the army are classed separately.

### BOARD OF REVENUE, N.-W. PROVINCES.

OFFICE MEMORANDUM No. 1314.—DATED ALLAHABAD, THE 24TH OCTOBER, 1864.

A CENSUS of persons resident within the limits of this Government will be taken on the 10th January, 1865. To render this complete, it will be necessary to have accurate returns of the troops and camp-followers in the several cantonments.

The muster-rolls of each regiment, it is presumed, will give the requisite information as to the rank and file, and in the case of European regiments there will no doubt be regimental records giving the number of non-combatants and women and children.

But of the camp-followers a Census in the ordinary form must be taken. To ensure accuracy, it will be advisable to take a preparatory Census a week or a fortnight before the final Census is taken.

Where the camp-followers are numerous, and the bazaar large, it will be well to have an enumerator to every 50 houses.

Where the camp-followers are not numerous, a larger number of houses may be entrusted to one enumerator; but the larger the number of enumerators, the greater will be the facility in doing the work.

Two returns should be given, shewing the results of the enumeration.

The 1st (A) will give the combatants, rank and file, of both Native and European troops, and the non-combatants, male and females, in the latter.

The 2nd (B) will give the camp-followers.

#### A.

EUROPEANS.		NATIVES.			
Officers, Commissioned and Non-Commissioned.	Rank and file.	Non-Combatants.			
		Males.		Females.	
		Adults.	Children under 12.	Adults.	Children under 12.

B.

No. of enclosure.	No. of houses.	Name of master or head of the family.	Chalisas.	Occupation.	Enquiry				Manufactures.				
					Male.		Female.		Male.		Female.		
					Adults.	Children under 12.	Adults.	Children under 12.	Adults.	Children under 12.	Adults.	Children under 12.	
Total.													

Commanding Officers will be the best judges of the machinery to be used in making the enumeration.

Where regiments are on the march, probably an early hour in the forenoon will be the best time for taking the Census; but in the case of troops in cantonments, nine at night is the hour at which operations should commence.

Blank forms of return will be supplied from this Office.

#### CIRCULAR ORDER No. W.

FROM SECRETARY, BOARD OF REVENUE, N.-W. PROVINCES, TO ALL DISTRICT OFFICERS, N.-W. PROVINCES, including Agents; DIVISIONAL OFFICERS and COMMANDING OFFICERS, N.-W. PROVINCES; and DEPUTY AGENT, EAST INDIAN RAILWAY.—Dated Allahabad, the 15th November, 1864.

Sirs,—Under orders from Government, the Board desire me to say that all operations connected with the Census are at once to be suspended. No Census will be taken in the ensuing year, unless further orders to that effect are issued.

#### CIRCULAR ORDER No. X.

FROM SECRETARY, BOARD OF REVENUE, N.-W. PROVINCES, TO ALL DISTRICT OFFICERS, N.-W. PROVINCES, including Agents; DIVISIONAL OFFICERS and COMMANDING OFFICERS, N.-W. PROVINCES; and DEPUTY AGENT, EAST INDIAN RAILWAY.—Dated Allahabad, the 20th November, 1864.

Sirs,—Referring to the Board's Circular Memorandum directing that the Census operations be at once suspended, I am now desired to inform you that, under the sanction of the Supreme Government, the Census will be taken on the 10th January next, as previously determined.

#### CIRCULAR ORDER No. XI.

FROM SECRETARY, BOARD OF REVENUE, N.-W. PROVINCES, TO ALL DISTRICT OFFICERS, N.-W. PROVINCES, including Agents.—Dated Allahabad, the 25th January, 1865.

Sirs,—In consideration of Circular J., dated 7th June last, I am directed by the Board of Revenue to append certain forms which should be adopted in reporting the Census, in addition to those prescribed by their Circular above referred to.

The information to be exhibited in these forms you will have already collected.

*Statistical Return of Population in the District of* \_\_\_\_\_.

## POPULATION.

A total of 1,145 persons were given the total number of Europeans and Eurasians, with a detail of males, females, adults, and children.

*A Classified List of Towns and Villages.*

Baluchistan	No. of villages containing less than 500 inhabitants.	From 200 to 500.	From 500 to 1,000.	From 1,000 to 5,000.	From 5,000 to 10,000.	From 10,000 to 50,000.	Above 50,000.	Total.
		.	.	.	.	.	.	.

The towns and villages of which the inhabitants exceed 5,000 should be separately enumerated, that—

Chandoulee), in Perguanah Eastern, 7,629 inhabitants.

Glaeserbach, la ditto ditto, 6,993 ditto

Jellicoe, in ditto Northern, 16,535 ditto

**City of Delta, Is ditto ditto,** 1,52,423 **28c.**

About three hundred years ago the Maharajah of Sreenuggur made over the Doon to Ajbhu Koor and the Ranee Kurnoutee. Under their auspices many villages sprung up, chiefly in the neighbourhood of the present town of Dehra—e. g., Ajibpoor, Kaolagir, Keear Koolie, Bhat Bher, Bhogpoor, and others. The assessment on these villages was very low, and the inhabitants chiefly consisted of Ranghurs, Goojns, Knlals, and Raos, who had emigrated from the plains. At this time Nawada became a large town, and the aforesaid Ajbhu Koor and the Ranee lived there. At this period the Doon was well populated. This lasted till *Sumbut* 1786, in which year the Revenue of the Doon was Rs. 94,346, and there existed 400 *uslee* and *dakhilee* villages, exclusive of land that had been given as *jagheer*.

Ajbhu Koor and the Ranee Kurnoutee gave their names to many places still existing (e. g., Ajubpoor, and two baghs near Dehra, each bearing the name of one of these rulers).

From 1802 to 1818 the Nawab Nujeeb-ood-Dowlah, of Nujeebabad, was in possession of the Doon (how, does not appear). The Doon was then well populated, and yielded a revenue of Rs. 1,26,000, and between the Ganges and the Jumna there were nearly 500 *uslee* and *dakhilee* villages. In 1819 the Maharajah of Gurhwal was again in possession of the Doon. The head-quarters of his Nazim were at Nawada, and his troops were quartered there. Nawada was then the capital of what is now known as the Santour Pergunnah, and gave its name to this pergannah. The Doon was considered part of Gurhwal, and it has only been distinguished as the Dehra Doon since the British rule was established.

There is no certain knowledge of how many Governments there were between 1830 to 1860 *Sumbut*, nor how long each lasted. The Maharajah of Gurhwal died in *Sumbut* 1839. For twelve years the country was in a most unsettled state, and was held alternately by the Nahun Rajah, Nawab Gholam Khadir, and the Maharajah of Gurhwal, who pillaged it and ruined it. Besides, it was exposed to raids from the Sikhs and Maharattas. Then for about eighteen years Hurree Singh Meah, of Goolair, held it as *amil* under the Maharajah of Gurhwal. He oppressed and extorted from every one. The revenue of the Doon at this time was about from Rs. 8,000 to 12,000.

Hurree Singh had a feud with Rajab Rambil Goojur, of Landhonra. The Goojnr, out of enmity to Hurree Singh, looted the country, and between the two Dehra Doon became a wilderness.

From about 1861 to 1879 *Sumbut*, the Goorkhas held the country, and raised a revenue of from Rs. 9,000 to 16,000. They oppressed the country; but about 1866 *Sumbut* they took steps to colonize it, and were partially successful. Nawada was still the capital. There was a large town and bazaar there, and it was the residence of the nobility. The Maharajah of Sreennggur himself lived alternately at Nawada and Sreennggur. He also sometimes lived in Nagul, Rajpoor, Bugwuntpoor, and Thano. These towns were all well peopled and had good bazaars, and so in a less degree were Suhenspoor, Pirtheepoor, and Kulleeanpoor. Dehra was part of Koorburrab, and was called Dehra from the *mundir* of Gooroo Ram Rae. His history is that, about 117 years ago, Gooroo Ram Rae came to Kandlee, on the other side of the Tonse, and, after living there a short time, he came to Koorburrab, where he died. After this the wife of Gooroo Ram Rae, Matah Punjabkoor, Mahunt Sewa Doss, and other friends and admirers of the deceased, made arrangement to perpetuate his name by establishing a *mundir* and fair (both of which exist to this day). The Maharajah Futtah Shah, coming about this time and hearing that the *gooroo* was dead, gave Koorburrab, Rajpoor, and Chamasaree as an endowment to the *mundir*. Futtah Shah's successor gave the *mundir* for other villages,—Damunwala, Meeonwala, Punditwaree, and Dhurtawala. About this time, from oppression of its rulers and the raids of robbers, Nawada was deserted and the Nazim came to Damunwala and lived there, which was the origin of the present town of Dehra, which became finally established under British rule.

In very early ages Rajpoots and Brahmins from the plains settled in Gurhwal. The Rajpoots intermarried with a race known as Kussies (a hill race of very low caste), and thus themselves lost caste, but continued to call themselves Rajpoots. When the Rajah of Gurhwal wished to people the Doon, he brought these men down from Gurhwal. Though they called themselves Rajpoots, they were not acknowledged by their brethren of the plains, and could not (and cannot now) intermarry with them. The better class of these gradually took the titles of Rawat, Bisht Negee, and Knralee, and the inferior classes (the dependents who came with them) were called Rowleor. The families of Rajpoots who from time to time have come from the plains and intermarried with the Doon Rajpoots have lost caste, and there are only ten or twelve houses of Rajpoots who intermarry with families in the plains.\*

The Brahmins who settled in Gurhwal soon lost sight of the obligation of caste, and intermarried with the Rajpoots and with the hill tribes, and they adopted to a great extent the customs of the Rajpoots. They separated into smaller castes, such as Notal, Matana, Dubal, Dungwal, Bhangana, Otal, Kookraitee. The two chief sub-divisions of castes were the Seroulee and Gungraree. The Gungraree will eat bread from the hand of a Seroulee; but the Seroulees will only eat from the hands of one of their own caste, and not from one of their own caste who has married a Gungraree. These Brahmins came from Gurhwal to the Doon with the Hill Rajpoots. The Gour Brahmins came direct from the plains, and still keep their purity of caste, and marry only with Brahmins from the plains. Of this class is Jowala, Brahmin of Raepoor, and his family.

These latter (the Gour Brahmins) are recent emigrants. But the Seroulee and Gungraree Brahmins are old inhabitants.

The Bunyahis and Mahajuns who originally came from the plains have in many cases intermarried with the Hill Rajpoots, and have thus lost caste. Their descendants are called Ghatta Bunyahs.

The lower castes, such as Carpenters, Chumars, &c., are supposed to have been imported by the Maharajah of Gurhwal from the plains.†

Besides the above-mentioned castes, there are a few Oodasee Fuqueers, who came to the Doon from the Punjab with Gooroo Ram Rae.

The origin of the Mehras in the Eastern Doon is not well known. They are supposed to correspond to the Bokhsurs of Rohilkund, and are believed to be the degenerate offspring of Kahars and Bunjaras.

\* In the Doon at the present time there are families of Rajpoots who have comparatively recently come from the plains, and who still keep up their connection by marriage, &c., with the parent stock. These families will not eat or intermarry with the original Doon and Hill Rajpoots.

† The mass of all the lower castes, such as Chumars, Kahars, &c., have probably come to the Doon as cultivation has been extended, and also in consequence of the great influx of Europeans to the Doon. These have brought in their train domestic servants and farm labourers, who have gradually settled in the Doon. But, besides these, there is a large floating population of the lower classes, who depend for their livelihood on domestic service, or come as Bildars to the tea plantation, and who, when it suits their purpose, go away and are replaced by others.

NOTE.—The above has been taken on the authority of the Canoongoe, whose knowledge is of course only traditional, and it must be taken for as much as it is worth. The Census Returns of 1865 show many more castes than those above referred to. These I believe to have been introduced by British settlers, and their numbers are yearly increasing. But in my opinion the original settlers in the Doon (i. e. those who settled here before the British rule) were composed in the first instance of Brahmins and Rajpoots from Gurhwal. As these established settlements, Bunyahs and a few artisans and Chumars were attracted from the plains. The first have, as shown by the Canoongoe, lost caste by intermarrying with the Hill Rajpoots, and their descendants are known as Ghatta Bunyahs. Of this class is one of the wealthiest men in Dehra, by name Rammath. It is also worthy of notice that the better castes, who came in early times to Gurhwal and the Doon evidently looked upon themselves as cut off from all communication with their early homes, relinquished the prejudices of caste and intermarried freely with the Hill tribes; whereas the recent emigrants to the Doon, on account of the greater facilities of communication with the plains, no longer look upon themselves as expatriated, but keep up the connection with their families, and will not acknowledge their degenerate brethren; and thus there are two classes of Brahmins and Rajpoots, both of whom claim their right to the castes, but who do not associate with each other.

Of the lower castes of Hill tribes I have been unable to trace the origin. Of these are the Bajgee and Domras; but it appears probable that they have from time to time been recruited from outcasts of every description.

## SAHARUNPORE.

THE following table gives some information regarding the different castes inhabiting the district :—

“ The district seems to have been first generally inhabited about the year 1300 A. D., and, with the exception of this universally acknowledged date amongst the Natives, all seems to be enveloped in mist and uncertainty.”

## HISTORY OF CASTES IN ZILLAH SAHARUNPORE.

Number.	Caste.	Remarks.		
1	Brahmin,	...	The Gor Brahmins came from Beugal, the Goojuratee Brahmins from Goolarat, and other Brahmins from the vicinity of Kunoul, from 1300 to 1400 A. D.	
2	Bunoah,	...	The Uggrival, &c., came from Ugroal, beyond Hissar, about 1400 A. D.	
3	Dhoosur,	...	The Dhoosur Bunoahs came from Rowaree, in Goorgaon, about 1840 A. D.	
4	Rajpoot, Hindoo,	...	The Hindoo Rajpoots came from Oudo about 1400 A. D.	
5	Khutreec,	...	This caste came from Peshawur and Mooltan, in the Puujab, about 1500 A. D.	
6	Kaith,	...	Came from Bhutnahr, Zillah Sirsah, and other parts of the North-Western Provinces, from 1300 to 1500 A. D.	
7	Syud,	...	Came from Arabia originally, and have been in Saharuupore since it was inhabited, about 1300 A. D.	
8	Shoikh,	...	Ditto ditto ditto.	
9	Pathan,	...	Ditto ditto ditto.	
10	Kumlob,	...	Came from Kumoodnnggar, and have located themselves in Saharunporo for the past 800 years.	
11	Raeu, Hindoo,	...	Came to Saharunporo from Gur Guznee and Sirsawul, in Afghanistan, about 1660 A. D.	
12	Beloch,	...	Came from Belochisthan about 1400 A. D.	
13	Jat,	...	Ditto Sirsapnathan, in the Deccan, about 1600 A. D.	
14	Aheor,	...	Ditto Mithra and Rowaroe, and have been in Saharuupore since first inhabited, about 1800 A. D.	
15	Thuttra, { Hindoo, Mussulman, }	...	Ditto Mooltan, in the Punjab, 250 years since.	
16	Kulai, Hindoo,	...	Ditto Punjab about 1400 A. D.	
17	Ditto, Mussulman,	...	Ditto Delhi about 1750 A. D.	
18	Khojah,	...	Ditto Heerat 200 years since.	
19	Kumangor,	...	Ditto Arabia 300 ditto.	
20	Teergur,	...	Ditto Persia 500 ditto.	
21	Mooohie,	...	Ditto Arabia 500 ditto.	
22	Mehmar,	...	Ditto Delhi 400 ditto.	
23	Mumari,	...	Ditto Delhi 550 ditto.	
24	Joolaha,	...	Ditto Turkey 550 ditto.	
25	Lohar, Mussulman,	...	Not known where they came from, but have been in Saharuupore 400 years.	
26	Badhle, Mussulmao,	...	Came from Mooltan, in the Punjab, 200 years since.	
27	Pheral,	...	Ditto Kholat, 550 ditto.	
28	Bissateo,	...	Ditto Kirana, in Zillah Moozuffornuggur, 200 ditto.	
29	Bunjara,	...	Ditto the Lower Provinces 400 ditto.	
30	Saboongur,	...	Ditto Delhi 400 ditto.	
31	Kaguzoo,	...	Ditto Arabia 500 ditto.	
32	Kungeogur,	...	Ditto Mooltan, in the Punjab, 550 ditto.	
33	Garah,	...	Ditto all parts of the country ditto.	
34	Durzic,	...	Ditto ditto ditto.	
35	Knssic,	...	Ditto Arabia, 500 years since.	
36	Khoomra,	...	Ditto the Lower Provinces 100 ditto.	
37	Injjam,	...	Ditto from the Punjab 550 ditto.	
38	Bhisteo;	...	Ditto the Lower Provinces ditto.	
39	Dhobey,	...	Ditto Jodhporo ditto.	
40	Tohlio,	...	Ditto Mooltan 400 ditto.	
41	Khyraaddoo,	...	Ditto Bengal 500 ditto.	
42	Atusbaz,	...	Ditto Arabia 550 ditto.	
43	Tabbak,	...	Ditto Delhi ditto ditto.	
44	Bhntteeara,	...	Ditto Turkey 550 ditto.	
45	Sokulgnrh,	...	Not known where they came from.	
46	Mallio (Mussulman),	...	Came from Dehli 200 years since.	
47	Gugra,	...	Ditto Joodhi, &c., 550 ditto.	
48	Rangrez	...	Ditto Mooltan, in the Punjab, 550 ditto.	
49	Ghossee,	...	Ditto Kholat 550 ditto.	
50	Blldar,	...	Ditto Punjab 80 ditto.	
51	Fakeer,	...	Ditto all parts of the country.	
52	Mirdah,	...	Ditto Oudo 550 years since.	
53	Soonar,	...	Ditto Delhi 500 ditto.	
54	Bansphor,	...	Natives of Saharunporo, &c., took this appellation 150 ditto.	
55	Chohan,	...	Came from Oudo 500 ditto.	
56	Koonjrn,	...	Ditto the Lower Provinces 125 ditto.	
57	Meu,	...	Ditto Rowaroe 550 ditto.	
58	Bundookchee,	...	Ditto Hera Hera, Zillah Bijueur, 300 ditto.	
59	Dome,	...	Ditto Arabia 400 years since.	

## HISTORY OF CASTES IN ZILLAH SAHARUNPORE.—(Concluded.)

Number.	Caste.	Remarks.
60	Kunchun,	... Came from the Panjab 550 years since.
61	Puzzawagur,	... Ditto ditto 300 ditto.
62	Zahoorce,	... Ditto Arabia 400 ditto.
63	Jhojah,	Natives of Saharunporo, &c., took this appellation 500 years since.
64	Joghee,	... Came from Goojerat 550 years since.
65	Goojir, Hindoo and Mus-sulmans,	Came from Kurnaul 550 ditto.
66	Bharboonji,	Ditto Bhimnair, in Sirsa, 400 ditto.
67	Barwa,	Ditto Sreeunggur, in Gurhwal, 300 ditto.
68	Putwa,	Ditto Agra 300 ditto.
69	Lore,	Ditto Delhi 400 ditto.
70	Chepee,	Ditto tho Punjab 300 ditto.
71	Kapree,	Ditto Rohilkund 300 ditto.
72	Bewra,	Ditto Marwar 90 ditto.
73	Koozagur,	Ditto Rohileund 400 ditto.
74	Koombar,	Ditto the Lower Provinces 400 ditto.
75	Sainee,	Ditto Delhi and Ditto 200 ditto.
76	Kahar,	Ditto Delhi 550 ditto.
77	Dukouth,	Ditto Bengal 550 ditto.
78	Byragee,	Ditto Oojain, in Deccan, 500 ditto.
79	Bhat,	Ditto Goojrat 500 ditto.
80	Koleo.	Ditto the Lower Provinces 500 ditto.
81	Sainsee and Banwaria,	Ditto all parts of the country 300 or 400 ditto.
82	Iodah,	Ditto Goorgaon 550 years since.
83	Rone,	Ditto Hansee 500 ditto.
84	Rengalee,	Ditto Bengal, 100 ditto.
85	Bheel,	Ditto Bundelcund, 150 ditto.
86	Mairah,	Ditto Hills of Central India, 100 ditto.
87	Urec,	Ditto the Lower Provinces 200 ditto.
88	Pasee,	Ditto Ondo 100 ditto.
89	Koormee,	Ditto ditto 200 ditto.
90	Gudurea,	Ditto the Punjab 550 ditto.
91	Khutteeks,	Ditto 550 ditto.
92	Chumar,	Ditto Rewaree and Mantra 550 ditto.
93	Mehter,	Ditto Natives of Saharunporo 550 ditto.
94	Goshain,	Ditto Oojain, in Deccan 500 ditto.
95	Moghul,	Ditto Turkey 500 ditto.

SAHARUNPORE COLLECTORATE:

The 5th of April, 1866.

H. D. ROBERTSON,

Collector.

## MOOZUFFERNUGGUR.

THE Collector of this district, Mr. S. Martin, makes the following remarks in forwarding a Memorandum on the Prevalent Castes in Mozuffernuggur, drawn up by Mr. R. J. Leeds, Assistant Collector:—

2. “ Of the Mahomedans, the Syuds have been the most influential landholders; but I regret to say they are fast disappearing, and being replaced by the money-lenders. Of the Hindoos, the Buneahs or Mahajuns are under British regime the most powerful, from the fact of their having most of the capital in their own hands, and practising the utmost cunning in turning this capital to the best advantage. Of the purely Hindoo agriculturists, the Jats are the most prosperous, and as a clan very influential. Next in order come the Rajpoots, Tuggas, Goojurs, &c.,

3. “ A notable fact is the presence of Mahomedan Jats, Garrabs, Goojurs, and Rajpoots mixed up with Hindoos of the same caste. It is not uncommon to find half a village owned by Mahomedan, and the other half by Hindoo, Jats. The Mahomedans, however, attend the same ceremonics, consult the same Brahmins as to auspicious days, seasons, &c., and practice many of the rites of their Hindoo brethren. This curious intermixture is accounted for by the necessity imposed on all petitioners to the Court of Dehli submitting to circumcision before their prayers were heard by the Emperors.

4. “ Mr. Leeds has, I think, eliminated all the leading traditions prevalent. Any imperfection there may be in the narrative is due to want of sufficient time to prepare a full account of all the castes.”

To the Collector of Moozuffernugger.

SIR.—In accordance with your instructions of the 27th January, 1866, and with reference to the orders of the Sudder Board of Revenue No. 46, dated 18th January, 1866, I have the honor to furnish a Report on the leading divisions of caste in this district.

2. I.—MAHOMEDANS.—According to the Census Returns of 1852, the Mahomedan portion of the population comprised 1,82,690, out of a total of 6,72,561; and neither the totals nor the relative proportion between Hindoos and Mahomedans have been much affected by the more recent Census of 1865. The Mussulman inhabitants of this district may be considered as falling within one or the other of the six undermentioned classes:—

I., Syuds ; II., Sheikhs ; III., Pathans ; IV., Moguls ; V., Mahomedans following trades or professions, mostly Sheikhs and Pathans ; VI., Hindoos converted to the Mussulman faith.

3. *Syuds*.—The Syud families forming what is known as the Barha Sadat may be regarded as the characteristic element in the population of this district. This influential tribe, although shorn of much of the power and splendour it appears to have possessed under the empire of the Moguls, is still in the enjoyment of extensive zemindarie rights in the east, south-east, and north-western portions of the district.

4. The Barha Sadat claim to be descended from Fatima, the daughter of Mahomed, and assert that their ancestor, Abul Fazl, accompanied Mahomed of Ghuznee on his first entry into India in the year 1001 A. D. In an early period of the rule they would seem to have obtained grants of land in the Moozuffer and finally succeeded in acquiring the zemindaree possession of a very large pargannahs.

5. The Barha Sadat are divided into four branches :-

1. *Tainpuri*, whose chief town is Jansuth.
  2. *Chatbanoori*, whose chief town is Sumbulhera.
  3. *Kundlival*, whose chief town is Maibera. /  
✓
  4. *Jagveri*, whose chief town is Bidoli. Punjab, 200

6. The precise origin of this designation is unknown, though five different derivations have been suggested.

1.—Wilson, in his *Geography*, infers that their design is to dispossess the Punjabis of the country Syuds of Barh, and seems to be of that town.

2.—A people of twelve imams. Ditto Ditto Ditto      the effect that this tribe is so called after the

3.—It is also suggested that they have been so named from their having possessed twelve principal towns or cities.

4.—Or from their have come from without—*i. e.*, from foreign countries—into India.

5.—Or, lastly,—and this is the view which appears to be most favored by the members of the tribe,—that they are so named from having taken up their residence outside the city of Dehli, in order to preserve their sacred character from the pollution of the Meena Bazaar.

7. The private marks of different persons, called to by Elliott in his *Supplemental Glossary* are generally known throughout India, but opinion is divided as to their origin and object: for instance, the marks of different villages known as apes, owls, camels, idiots, and those called to by the flattering title of eunuchs.

8. A detailed account of the history of this family, with a narrative of the fortunes of each of the four branches, was submitted in English with the Settlement\* Report at the close of 1864.

9. There are, moreover, a few families of Syuds who are not included in the Barha Sadat, but they are unimportant in either numbers or influence.

10. *Sheikhs*.—This tribe of Mussulmans is located in considerable numbers in the towns of Poor, Khandla, and Thanah Bhowan.

They claim to be descended from the four Khalifs, Abu Bekr, Omar, Usman, and Murtaza Ali, and are known respectively as the Sheikh Sadeeki, Sheikh Farukhee, Sheikh Usmanee, and Sheikh Abbasi, or Ulvee Sheikhs. They assert themselves to have come into India with Mahomed of Ghuznee, and to have been located in this district since that time.

11. *Pathans*.—Several influential families of this tribe are to be found in the western portion of the district, and others in a lower condition of life are scattered over the whole of it.

12. They, too, assert that they have been settled in the Moozniffernuggur District since the time of Mahomed of Ghuznee; but Munsoor Ali Khan, of Jallalabad, the present head of the family, states the Pathans of that part to have come into the country in the time of Shahabudeen Gori, and that the town of Jallalabad was founded by Jallal Khan in the reign of the Emperor Alumgir. The Pathans appear to have taken a leading part in the contests with the growing Sikh power established by Nanak.

13. *Moguls*.—This tribe, although not very numerous, is yet sufficiently so to claim a brief notice. They, like the other tribes of Mussulmans, claim to have settled in the district on the first conquest of the country. They came originally from Turkistan.

14. *Mahomedans following trades*.—These are mostly Sheikhs, Pathans, and converted Hindoos; but they are so generally known by the distinctive names applied to their occupations, that they may be regarded as forming separate families or castes: such, for instance, are the Julayas, Hajjams, Kasais, Rozhangars, and others.

15. *Hindoos converted to the Mussulman faith*.—In a district situated so near the Imperial city of Dehli, this class is naturally a large one; but as a rule the persons composing it are little more than Mahomedans in name, retaining many of the distinctive features of their ancient faith.

16. The agricultural classes of this denomination are chiefly—1, Garhas; 2, Jojhias; 3, Jats; 4, Gujars; 5, Rajpoots.

17. *Garhas* are an industrious race, originally Hindoo Rajpoots it is supposed, though some say they were only slaves of Rajpoots, and others say the name is a general one given to Hindoos who have been converted to Mahomedanism; but such, at all events, does not appear to be the case in this district, where the classes enumerated above are as distinct to all appearance as so many castes of Hindoos. Garhas are so called from their having adopted with their new faith the Mahomedan practice of burying their dead. Little can be learnt of their history, but they state roughly that they were converted to the Mahomedan faith between 200 and 300 years ago.

18. *Joghas*.—This tribe is in all probability composed of converted Rajpoots; but why they have taken the distinctive name of Jojhias is not clear. They are said by some to have been converted slaves, and the name Jojha, signifying stomach, may have been given to them in derision by the Hindoos, as typical of the inferiority of their position.

19. *Jats*.—These are simply Jats converted to the Mahomedan religion, and are known as Mussulman Jats. They are numerous throughout the district.

\* This has not yet been received by the Board.

20. *Gujars*.—Like the Jats, they are known by their old name with the affix of Mussulman.

21. *Rajpoots*.—The Mussulman Rajpoots are generally, but by no means invariably, distinguished from the Hindoo Rajpoots by the name of Kangwar. It is uncertain at what period the four last-mentioned classes seceded from their ancient faith. Other converts, following various trades, have retained their old names and many of their caste distinctions.

22. II.—*Hindoos*.—The four original castes have in course of time thrown off numerous offshoots, which have by decrees crystalized into distinct castes—a process to which there is so great a tendency in the social life of India. I propose to take the primary castes in their order, and under each head to treat of the sub-divisions descended from them which are to be found in this district.

23. *Brahmins*.—The chief tribes are the Gour, the Gujarati, and the Paliwal Brahmins.

24. The *Gour Brahmins* are said to have settled in this district nearly 5,000 years ago, at the invitation of Janmeja, Rajah of Hastinapoor, who summoned the members of this caste from all parts of India.

25. The *Gujarati Brahmins*, so called from their residence in Gujarat, are stated to have settled in this district in the reigns of the Emperors Farukhshur and Mahomed Shah.

26. The *Paliwal Brahmins* came from Pali, in the Deccan, about the year 1710 A. D.

27. Another tribe of Brahmins are known by the name of *Bohrae*: they follow the profession of money-lending and banking, and came into this district from Marwar in the time of Shah Alam.

28. *Thugas*.—A fine race, mostly employed in agriculture, and claiming to be descended from a Brahmin father and a Chatrani. They are said to have come from Bikaneer, but the date is uncertain.

29. *Kayats*.—The members of this class are descended from Brahmin fathers by women of the Sudra caste. They boast, however, of a more illustrious origin, asserting that their ancestor, the Rajah Chaturgupt, was specially created for the purpose of giving birth to a writer class, and that he contracted alliances with the daughters of Rajah Manohar and the sage Tusarman.

30. The Kayats in this district are of the Manohar family, and mostly belong to one of its *goths* known by the name of Batnagur. The Kayats of Kyрана state that they came from Barh in the time of the Rajpoot Sovereigns of Delhi, about 1,000 years ago. There are numerous sub-divisions of each *got*, that of Batnagur alone having, it is stated, no less than 84. The Kayats in other parts of the district are of more recent date, having settled about 200 years ago, in the reign of the Emperor Shahjahan.

31. *Kshatriyas Chatrees, or Rajpoote*.—This caste is divided into two great families, the Chandarbanshee and the Surajbansee, and subdivided into innumerable *goths* and *als*; besides which it has thrown off a large number of what now rank as independent castes. The Surajbansee Rajpoots originally came from Ajoodhin, and the Chandarbanshee from Hastinapur and Budrakanshee.

32. Members of either family are to be found in the district in considerable numbers, and many of them, as before mentioned, have been converted to Mahomedanism. The castes which have sprung from Rajpoot fathers by women of other tribes and which are to be met with in Moozuffernugger are as follows:—Khatrees, Jats,

Goojurs, Rowars, Sanees, Banjaras, Bhats, Mahesrees, Bedhaks, Bawarees, Barhees, Lohars, Zargars, Chamees.

- 33. *Khatrees* are descended from a Rajpoot father by a woman of the Baishaya caste. They are not numerous.

34. *Jats*.—The origin of this race is obscure, and the accounts given by the member of the caste differ greatly. Many of them had come within the last hundred years from the Punjab, but others have been settled in the district for a very much longer period. The common story is that they are descended from Rajpoot fathers by women of the Baishaya or Sudra tribes. They were formerly ranked among the thirty-six royal families of Rajpoots. The Jats of Bhainse, a large and flourishing community, assert that they have been settled in that spot for 1,600 years, and that they are called Jals or Jat from Jatra, the matted hair of Mahadeo, from which they sprang. I have not heard any mention of the story to which Elliott alludes of their having come originally from Ghuznee, but their customs certainly point to an origin different from that of the Hindoos. This industrious race of agriculturists is very numerous in this district, and has a great many sub-divisions.

35. The Suluklains and Balain Jats are said to have had chourasees in the western parguanas.

36. *Goojurs*.—This caste is descended from Rajpoot fathers and women of the Baishaya or Sudra tribes; many of the Goojurs say their maternal ancestor was a Chamaria.

37. The Goojurs are to be found in great numbers in the villages in the Ganges and Jumna Khadirs.

38. The Kalsan Goojurs in the Shamlee Tehsil are said to have had a chourasee and they state themselves to be the offspring of Kalsa, a Rajpoot chieftain who settled at Kyrana some 675 years ago; his children, by a woman of some other caste, took the name of Kalsan Goojurs, and 300 years ago many of them were converted to Mahomedanism.

39. *Rowars*.—This tribe is descended from Rajpoot fathers by women of other castes—some say, slave girls. There are many of them in the Khatowlee Pergunnah; they have a better reputation for industry than their Rajpoot ancestors. They are said to have come from Daranuggur, Gangrotee, and other places, in the time of the Rajpoot Sovereigns, and some at a later period, during the reign of Aurungzeb.

40. *Sanees*.—A very industrious race of agriculturists, equal, if not superior, to the Jats. They are divided into the Gola Sanees and the Bannya Sanees. They are descended from Rajpoots, through Jat fathers and Sudra mothers.

41. The offspring of a Sudra by a Baishnee woman are also called Sanees. The Gola Sanees originally came into this district from Umballa, and the Bannya Sanees from Bawani, Asura, and Dhanora.

42. *Banjaras*.—This tribe is descended from Rajpoot fathers, and has innumerable sub-divisions. They are more or less scattered over the district, but not in great numbers.

43. *Bhats*.—The offspring of a Rajpoot father and a Brahminee woman. They came from Sursukhera, date unknown.

44. *Mahesrees*.—Descended from Rajpoot fathers and women of the Baishaya caste. They came into this district from Mahesa, near Bhurtpoor, and also from the Deecau.

45. *Bedhaks*.—Descended from Rajpoot fathers and women of the Dargur caste.



There is no doubt that they receded before the irruptions of the more warlike Ja and Goojur colonists; and thus we find few traces of them in the north-west pergunnahs of Chuprowlee and Burote, where those tribes first made good their footing.

7. *Rajpoots*.—From the Rajpoots, the other great parent caste, are descended the Jat, Goojur, Aheer, Mewatee, Rawa, Kutree, and Kambo class.

The original home of this caste was undoubtedly Rajpootana, and thence, as would seem likely, came direct the offshoot class named above.

The pure Rajpoots are supposed to have emigrated into this district at a much later period, probably at or about the time of the first Mahomedan invasion and conquest of Delhi; and thus we find them settled in the south-east pergunnahs in greater numbers than elsewhere.

8. *Jats*.—They are the most numerous of all the land-owning castes in Meerut, and are supposed to have seceded or been excommunicated from the Rajpoots on account of some irregular ideas they held on the subject of marriage.

As in the case of Tagas, it is more probable that they are the descendants of a marriage of a Rajpoot into a lower caste; and one legend distinctly points to Rajah Jns-wunt Singh as their original ancestor, and he, as the story goes, married beneath his rank.

They all point to Hurrianaah and Rajpootana as the country whence they originally came, and it is probable that they emigrated thence in large bodies, occupying and settling down in the country from Delhi westwards along the Jumna and lower rivers of the Punjab—first appearing in the peaceful characters of agriculturists, but afterwards showing the natural instincts of their race by now and again following the pursuit of arms.

They gained their first footing in the Chuprowlee, Kootanah, and Barote Pergunnahs of the Meerut District, pushing out before them the Taga occupants of the soil; and thence they spread themselves, though in less compact colonies, over the whole district.

The Jats, as a caste, are again sub-divided amongst themselves into distinct families or tribes, which in many respects, particularly as regards marriage, hold aloof from each other.

There are the "Hela" Jats, the "Dehta," the "Salkhan," and the "Des" or "Desee" Jats, all distinct from each other, and recognizing some distinguishing customs.

The latter, or Desee, tribe are found in the greatest numbers.

As agriculturists, they are the very best farmers and the most industrious of all the castes in these Provinces, patient and long-suffering as taxpayers, quiet and peace-loving generally as subjects, but, like their parent stock, the Rajpoots, easily roused to avenge a fancied wrong; or in obedience to their chieftain's call.

9. *Goojurs*.—The Goojurs and Aheers, or the remaining off-shoots from the Rajpoot caste, are alone of sufficient importance to call for remark.

Sprung from the same root as the Jats, it is quite uncertain when or in what manner they came into this part of the country. The prevalent idea is that they arrived before the Jats.

They are of unsettled habits, and much given to cattle-stealing and plunder, rarely proving themselves good farmers, but showing many of the instincts of a half-civilized nomad tribe.

We find them generally holding lands along the borders of the Rivers Jumna, Ganges, and the Hindun, where the grass jungles and rough, uncultivated lands offer attractions to them for grazing their herds of cattle.

Until late years there were many powerful Goojur Chiefs, holding large estates, which were much reduced in extent at the time of the old settlements.

Their legends point to Goozrat, in the Decean, as the land whence they first came.

10. *Aheers*.—The Aheers, who probably emigrated at the same time as the Goojurs, are not so numerous, but follow the same pursuits,—grazing cattle, and living upon the produce thereof.

They are by some supposed to be an intermediate caste between the Jats and the Goojurs.

Their common origin is shown by the fact of the three castes “smoking” and “drinking” together. To “eat” would be too great a familiarity for the Jats to permit.

The tract of country known as Rowaree, stretching away from Goorgaon to the hills of the Decean, is said to have been the land whence they emigrated: and the celebrated Fort of Asseergurh is said to have taken its name from a chieftain of the clan, “Asa,” Aheer—hence Asseer.

Whilst we find a strong resemblance between the Aheers and Goojurs in their predilection for the herding, grazing, and breeding of cattle, yet the former are not of the same lawless character as the latter, and are more industrious as agriculturists.

The old Aheer proprietary bodies have many of them lost their rights as land-owners, and are found in the subordinate position of tenants—probably a return to their normal condition, or rather following the natural rule and order of things by which the original squatter gives place to the more settled agriculturist.

11. *Mussulman; Mussulman Castes*.—The Mussalman families, as distinct from those originally Hindoo, all date naturally from the first Mahomedan conquests.

Of these we find the Syuds, who hold a large number of estates settled in the Pergunnahs of Meerut and Hustinapore towards the frontiers of Moozaffernugger, which appears to have been for many years a strong colony, gradually now decaying in strength, by reason of their excessive extravagance.

Besides these, we find the Sheikhs, the Moguls, Pathans, Meers, and Belooch—the latter showing their origin in their name, and even yet bearing all the distinctive features of their mountain ancestry in their faces, as in their pursuits.

12. The remaining castes require few remarks.

*English*.—The English land-holders, with the exception of the single village in the Chuprowlee Pergunnah, date from the time immediately succeeding the great Mutiny and rebellion of 1857, when confiscated estates were sold at favorable rates to those Englishmen whom it was then thought desirable to settle down upon the soil.

The result has been more favorable in Meerut than in other provinces of India.

13. *Mahajuns and Kaeths*.—The Mahajuns and Kaeths have managed to secure themselves a position amongst the landed proprietors—the former a very strong position in the vicinity of Meerut; the latter not to the extent which might have been expected from their being the clerical race, the educated writers of the other castes.

14. Since the rebellion of 1857 a considerable number of Jat, Rajpoot, and Goojur estates have been confiscated, which has reduced to the same extent the tabulated proportion of those castes.

### BOOLUND SHUHUR.

*The following Memorandum of 27th February, 1866, on the Castes prevailing in this district, was drawn up by G. H. LAWRENCE, ESQUIRE, Officiating Collector:—*

The note giving the aggregate numbers of the different castes submitted to the Board shows that Brahmans, Rajpoots, Bunnyas, Jats, Goojurs, Aheers, Lodhas, Kahars, Gudhureeas, Chamars, Weavers, Sheikhs, Puthans, and Barbers predominate.

2. Of these obviously the Chamars, like some of the other lower castes, take their names from the trades to which they are given—e. g., the Telees, Lohars, Dhobees, and persons of both the Hindoo and Mahomedau persuasions belonging to these trades. I believe it would be impossible to account for the origin of these inferior castes, and therefore restrict myself to giving some account of the races noted in para. 2, which are worthy of note, taken mostly from native sources.

3. There are 13 clans of Rajpoots in this district who trace their descent either from the Soornjbans (Solar race) or Chanderbans (Lunar race). Of the former are the Burhgoojur, Bais, Burgula, Jaiswar, Purmer, *or* Punwar, Dore, Kutohwaha, and Gehlote.

*Burhgoojur Rajpoots.*—The Burhgoojur tribe claim their descent from Soornjbans, and, though the geneological descent of the Soornjbans ended with Rajah Ugnotree, the thirty-third Rajah, yet they maintain their uninterrupted descent. The family in this district fix their origin in Rajah Low, the elder son of Ramchunder, according to the following tradition:—

In the *Shasters*, “goejuree” means the younger Ranees; consequently the descendants of Rajah Low, the elder son of Ramchunder, from his younger Ranees, were called Burhgoojurs. Although the meaning of “goejuree” is corroborated by the *Shasters*, yet nothing is found therein in proof of the above family statement.

During the reign of Rae Pithowra, *alias* Prithwi Raj, the Mewatees, who inhabited the southern pergunnahs of Delhi, became very powerful. In the year 1222 *Bikram*, Rajah Purtap Sing, caste Burhgoojur, and a resident of Rajpoor, near Ulwar, being nearly connected with Rae Pithowra, King of Delhi, was deputed to assist Ujegchund Rathore, Rajah of Kunouj, in suppressing the inroads of Allah and Oodul, the generals of Purmal, Rajah of Muhoba.

On his way to Muhoba, Rajah Purtap Singh halted at Puhasoo, where accidentally a Kaharee woman presented him a petition representing the violence and oppression of the Mewatees of Khubreca, on the boundary of Russoolgurh, in Pergannah Dibbaee, which is at present in ruins. The Rajah, seeing that the people of that part of the country were hard pressed, opposed the Mewatees and expatriated them. When these tidings reached Chety Singh, the Dore Rajah of Coel, who had himself felt their power, he offered him his daughter in marriage, and assigned him as dower 200 villages, consisting of talooquas of Choundehra, Buroulee, &c., the confiscated zemindaree of the Mewatees.

In 596 *Hijree*, during the reign of Sultan Kotboodeen Yabuck, the principality of Rajah Dore of Coel began to decline. Rajah Purtap Singh seized the opportunity, and from time to time took possession of 1,656 villages on both sides of the Ganges. From his two wives he had five sons, who, after the demise of the Rajah, thus divided the estate amongst them:—

Busuntpal took possession of 350 villages in Zillah Budaon;

Boddhun Deo got 210 villages in the same district;

Hottee Shah, 175 villages in Narowlee, in Zillah Mooradabad;

While Ranoojee and Joteejee, being the offsprings of the second wife, divided all the villages in this district, fixing Kalee Nuddee as the boundary of their possessions.

In course of time the descendants of Ranoojee and Joteejee took possession of the entire pergunnahs of Dibbaee, Unoopshuhur, and Puhasoo, and portions of those of Khoorjah and Shikarpore, in this district. After this, subsequent changes took place continuously; so that there are 268 mouzahs at present in their possession.

Hindoo Burhgoojurs, who are at present in possession of scattered villages in Pergannahs Puhasoo, Khoorjah, Burowlee, Unoopshuhur, and Shikarpore, trace their origin

from Aney Rae, who founded Unoopshuhur. He was descended from Ranoojee. The original estate, at one time very extensive, has now dwindled away to nothing.

The Mussulman representatives of this clan owe their descent to Lall Singh, tenth in generation from Joteejee. He was in favor with the Emperor Akbar, from whom he received a zemindaree of 64 villages of Talooqna Peetumpore. Lall Singh's son and grandson embraced the Mahomedan faith, and their descendants are still to the fore, one of them being Kour Wazeer Ali Khau, Deputy Collector at Meerut, and a landed proprietor.

2. *Bais Rajpools*.—This tribe also claim their origin from the Soorujbans. Their ancient residence is said to be Baiswara, in the Oudh territories. The ancestor of the Bais zemindars of Kurrun has obtained from the Emperor of Delhi the grant of the zemindaree of 12 villages composing the talooqua of Jurrowlee.

3. *Burgula Rajpools*.—This tribe, owing to the custom of illegal marriage (*kuraq*) which is prevalent amongst them, hold but a very low rank amongst the Rajpools.

During the reign of Rao Pithowra, Drig Pall and Bhuttee Pall, residents of Indore, were the two chief commanders of the Emperor's force at Delhi. These two Chiefs settled in Mouzah Jhaieenah, on the banks of the River Jumna. Subsequently Drig Pall established his estate at Mouzah Wylanah, in Pergunnah Dunkour, and Bhuttee Pall in that of Monzah Weir Bhowra, in Pergunnah Secundrabad.

At present there are 52 villages in this district inhabited by the descendants of these two founders.

4. *Bhuttee, alias Jaiswar, Rajpools*.—The origin of this clan is thus described in the history of Nadir, on the authority of Yag Bulk Rikhesur :—

Rajah Duleep, son of Rajah Juswunt Raes, of Nana Mhow, in the district of Bithoor, proceeded to Neemkhar under the pretence of bathing, and took possession of the Hurreeanah territories. He had two sons, who were named Bhuttee and Rangher. The descendants of these chiefs established themselves in the districts of Sirsa, Hissar, &c., which was called Bhutteeanah, after the name of their ancestor; and as Jessulmere is the chief residence of the Bhuttee tribe, those who left that estate and settled in other parts of the country were known by the name "Jaiswar"; while those who were forcibly converted to the Mahomedan religion by Sultans Kuthoob-ood-deen and Alla-ood-deen were called "Ranghers"—the probability being that Rangher himself, with his family, became converts.

During the reign of Rao Pithowra, two brothers, named Deo and Karee, of the Bhuttee family came from Jessulmere, and, after expelling the Mewatees, who were the original inhabitants, settled in Mouzah Rubloopoora. By degrees the descendants of these two became masters of 52 villages on both sides of the River Jumna. During the reign of Jehangeer, some of these villages were forcibly taken possession of by the Beloochees, but were subsequently restored to the owners by the Begum Sombre. At present the Jaiswars only hold 25 villages in zemindaree.

The Ranghers possess no *mourooeee* villages, but the villages of Jureea, Kurreemabad, Gunowra, and Huttowra, in Pergunnah Ahar, were assigned in reward to Alee Buksh Khan Rangher, the Deputy Collector of Azimgurh, for his loyal services during the Mutinies of 1857.

5. *Punner, or Punwar, Rajpools*.—The Punwars also trace their origin to the Soorujbans (Solar race). Nagpoor, Oojein, and other districts of Central India, are said to be the ancient seats of this tribe.

Rajah Aadate Punwar, the first of this tribe, was the Governor of Malwa. In the sixth generation from him, the famous Rajah Bikrum was born. After Bikrum, for ten

generations this family governed Ojein; and after that, for twelve generations the family of Anail Pall Tomur, eleven of Rajah Chukwa Chowhan, and seventeen of other Rajput tribes successively became Governors of Ojein, through the interests of the Panwar family.

In 1292 *Sarbat*, Shahab-ood-deen Ghorce expelled Rajah Mittersein, and expatriated the Panwar race from Ojein.

It was at this time, when all the members of the Panwar family scattered themselves in different directions, that Sham Singh, one of their Sirdars, took up his abode in Kanika Koraloo, in Pergunnah Burrum, by order of the Toghlak Emperors. At present the representatives of this clan are to be found in Pergunnahs Dibbaee and Jewur.

An offshoot of these are the Burwar, or Khilmulteen, tribe, who have added the designation of Khilmulteen to their name from their ancestor having been in the service of the Dore Rajah. They are sprung from a low caste woman, and are held so far degraded amongst the Rajpoots that people generally disdain eating the food that is touched by them.

This tribe inhabit three villages in Pergunnah Burrum, in this district.

6. *Dore Rajputs*.—The Dores are descendants of Panwars. One of the Rajahs of Mynpoory was called Dhaond after his death, on account of his having offered his head to the Guddees Dehee. His descendants were called Dores.

In *Sumbu' 1010*, Rajah Hurdut, having left Mynpoory, extended his possession in the Doab, where he built 52 forts, viz.,—the forts of Coel, Indore, Burrum, Meerut, Lnee, Gurhmoortpur, and others. Although his descendants governed the Doab down to the year *550 Hijree*, corresponding with *Sumbu' 1208*, Bikrum,—yet in *409 Hijree*, when Mahmood of Ghuznee invaded India, the Meena Meo tribe had already begun to plunder and commit depredations, owing to the weakness of the descendants of Rajah Hurdut, some of whom then settled in Pergunnahs Dibbaee, Indore, Ahar, and Syanah.

When the reign of Chundersein, the last Rajah of this family, ended, the Dore family began to disperse, and the Tagra family got a footing in Pergunnah Syanah, and the Burhgoojurs in Dibbaee. At present the Hindoo descendants of the Dore family are in possession of portions of Monzahs Deoganwali, Pergunnah Dibbaee, and Bhynsakbur and Bahnapore, in Pergunnah Ahar; while Azeemoolla and others, the descendants of that Ajeb Pall who killed his patron Chundersein and embraced the Mahomedan religion with a view to gain the Chowdhryat, are in possession of the zemindaree of Burrum Khas.

7. *Kutchwaha*, oorf *Kushwaha Rajpoots*.—The exact designation of this tribe is Kushwaha, from the name of Rajah Kush, the younger son of Sree Ram Chunder; and, according to tradition, the descendants of Rajah Kush are at present the rulers of the Jyepore territory, or Amere, sometimes called Amber.

Nurwurgurh was the ancient seat of the Kutchwahas down to the reign of Rajah Null, and after him the fort of Amere remained the chief residence of the Kutchwahas for about 1,200 years, till the reign of Rajah Suwae Jyesingh, who founded the city of Jyepore, which is chiefly inhabited by the Kutchwahas.

In this district, during the supremacy of the Dore tribe, several villages were inhabited by the Kutchwahas in Pergunnahs Syanah and Burrum. At present they are in Pergunnah Khoorjah as zemindars, and in Monzahs Manuekpore and Khuleelpore Rath, in Pergunnah Burrum, as cultivators. The Burhgoojur family of Burrowlee have always assisted these Kutchwahas in need.

8. *Seesondie*, oorf *Gehlot, Rajpoots*.—The Seesondies claim their descent from Shutroghan, the younger brother of Sree Ram Chunder; nevertheless they draw their

origin from Oudh. They are called Gehlotes, being born of Gehla, the wife of their ancestor, and Seesondies from the word "Shib sodh," which means the worshippers of Shib or Mahadeo.

The ancient chief city of the Gehlotes was Belabbeepore, near Surat. Purtabchund Seesondie having expelled the descendants of Ramdeo Rathore, established his kingdom at Chitturgurh, in Meywar. This Rajah married the daughter of Nowsherawan the Just, and thus the Oodeypore family is said to descend from Nowsherawan.

During the reign of Rae Pithowra, Rajah Khuwan, alias Gobind Raj, son of the Chittore Rajah, came and took up his abode in Dubra, in Pergunnah Dasnah. By degrees his descendants obtained possession of 60 villages, which were known by the designation of *sallah* of Gehlotes. Out of these, 25 villages which are situated in Pergunnah Dadree are solely inhabited by the Gehlotes. Up to this time the descendants of Chand Singh, who first settled himself in Mopzah Pinolee, are the owners of all the above said villages excepting two.

#### CHANDERBANS.

9. I.—*Chorchan Rajpoots*.—According to the narrative given by Judwaliea, Rajah Bishen, one of the contemporaries of Maharaj Sreckishen, was called Rathore and Chowhan both, and hence his descendants are known by both these names; but the Chowhans trace their origin from Pur Ram.

The Chowhans of this district trace their descent from Rae Pithowra, King of Delhi. After the reign of Rae Pithowra, his brothers became governors in different parts of this country. One of these, Rajah Sankoit, was Governor of Sombher, which is twenty *koss* north of Ajmere. He had twenty-one sons, one of whom, Rajah Low, succeeded his father, and the rest dispersed.

Rao Kulaka, the sixth son of Rajah Sankoit, separated himself from his brothers and took up his abode in Mouzah Sentha, Pergunnah Agowtha. His descendants laid the foundations of several villages.

Tej Pall, the twelfth son of Rajah Sankoit, settled first in Mouzah Badlee, and afterwards in Mouzah Khuntaolee, on this side of the River Jumna. His descendants subsequently from time to time inhabited 14 mouzahs.

Rao Kaloo, one of the descendants of Rajah Tej Pall, married into the family of the Tonur of Bural, with whose assistance he expelled the Bhonbhar Brahmins and settled himself in Mouzah Raopeore Kuttowree.

Some time after, when Rao Kaloo and his son were hanged by the Chinkedar of Kurrowree Secundrabad, on account of oppression shewn by him towards the Bhonbhar Brahmins, Putraj, the grandson of Rao Kaloo, killed the Chinkedar of Secundrabad and went to Dehli, where he was granted a free pardon on embracing the Mahomedan religion. On his having done so, all the villages of Bhonbhar Brahmins were assigned to him, together with the title of "Urukrae," i.e., Killadar.

There are several villages still held by members of this clan, though many have passed away from them.

10. II.—*Bhall Family, or Solonkee Rajpoots*.—This family claim their origin in Chanderbans (Lunar race). All the Bhalls in this district claim Sidhrao Jyesinghi Solankie, Raja of Purputun, in the kingdom of Guzerat, as ancestor. It was a Rajah of this dynasty that conquered Malwa. Though overran by Mahmood of Ghuznee, the Solankie remained on the throne till A. D. 1228.

The Bhall family from time immemorial owned 84 villages in Pergunnah Khoorjah. The Chowdhrees of Khoorjah are the real representatives of this family. It appears from the genealogical tables prepared during the time of Bahadoor Khan and Tara Singh Chowdhree, that Kour Saruug Deo Solonkee, the fourth descendant from Sidhrao Jyesingh, was married to the daughter of Rae Seetaram, the Governor of the Doab, and cousin to Rae Pithowra, King of Delhi. Through this near connection to the throne of Delhi, Saruug Deo was nominated to the chief office of *Puhelwans*, and was enrolled amongst the courtiers of the King of Delhi.

In Sumbut 1265, Keernt Singh, the ninth descendant from Hameer Singh, was depnited by the King of Delhi to expel the dacoit Mewatees from the fort of Muwuee, in Pergunnah Bhotee Shahabad, now Khoorjah; and having done so, obtained possession of the villages owned by the Mewatees and settled himself in Mouzah Urneea, Pergunnah Khoorjah; but the descendants of Suwae Singh Bhall remained in possession of Ta-looqua Kukonr. After this, both these estates were divided among the descendants of Hameer Singh and Suwae Singh,—each party obtaining 42 villages. The descendants of Suwae Singh, who still retain their original creed, are up to the present time in possession of several villages in this district.

Khanehund, son of Khyr Singh, the seventh descendant from Keernt Singh, having disagreed with his brother, Asoo Singh, went to Durya Khan Lodhee, the Subadar of Sumbhul, and there embraced the Mahomedan religion; and as the district was then under the control of Durya Khan Lodhee, Khanehund, through his favor, obtained possession of half the *ilaqua* of his ancestors.

Nurput Singh, son of Asoo Singh, and Ladoo Khan, son of Mulleh Singh, *oorf* Khanehund, during the reign of Akbar obtained possession of the chowdhryat of Pergunnah Bhotee Shahabad, and the title of Chowdree, together with a *nankar* allowance and a fourth share of the net profits of the sayer revenue of the pergunnah.

Besides this family, there are other Mahomedan Bhall Rajpoots in Pergunnah Khoorjah.

11. *III.—Tomur, or Tumur, Rajpoots.*—The origin of this tribe is traced to the Chanderbans (Lunar race). From Rajah Puroruwa up to Rajah Jujat they were called Chanderbansee; and from the time of Rajah Poroo down to the thirtieth generation they were known by the name of Poroobansee; while from the time of Rajah Korown down to the eighteenth generation they were designated as Korowns; while another branch were known as Pandoos. The *Mahabharut* is a narration of their intermean wars, B. C. 1400.

The geneology of the Tomurs now residing in Pergunnah Agowtha is thus as-

Hindo brothers inhabited 12 villages of Bodha Nagul, &c., in this district, all of which remained in their possession down to the reign of the Mahrattas; but at present their holdings are confined to a few biswas in each of the Mouzahs Besitch, Bhogepore, and Phukhana, which are held by the Hindoo Tomurs; while those of Subdulpore, Runehra, and Adhawlee are held by their Mahomedan brothers.

12. IV.—*Jadon Rajpoots*.—The Jadons trace their origin from Rajah Judoo, son of Jujat, who was in lineal descent from Chanderbans.

In the ninety-ninth generation from Rajah Judoo, Sreekrishen and Bulram, the chiefs of the Jadon race, were born. The Jadons increased to such an extent that they occupied the whole country up to Goozurat; but a civil war broke out in the family, when numbers of them were killed; many fled towards Beloochistan and Toorkistan, and the rest that survived scattered themselves in the different parts of the country: a few settled in Jessulmure and Kurrowlee.

Bujurnabh was the only son of Sreekrishen that survived his father. His descendants are now the rulers of the Kurrowlee territory, in Rajistan.

Brij Bhoom—that is, the country around Muthra—is the ancient residence of the Jadons. Several of them left Muthra during the Mahomedan invasion of that part of the country and settled in parts of this district, so that the Jadons here are of the same family as those who reside in Bursanah, in the Muthra District.

Jowahir Singh Jadon, of Buhorabas, made an illegal connection with a barber woman. Their offspring are called Nara Rajpoots, and inhabit 12 villages in this district, besides a few scattered holdings.

13. V.—*Chhokur Rajpoots*.—The Chhokur tribe claim their descent from the Jadons of Kurrowlee; but the general opinion is that they are the offsprings of a *chhokri* (a slave girl), and hence they are called Chhokurs.

The foundation of the Chhokur tribe in Pergannah Jewur is thus described by the bard Hursahee, of Jewur:—

Originally the Gour Brahmins used to reside in Jewur Khass, and the Mewatees were in possession of the adjoining villages. In Sumbut 1103, Bikrum Dhoopal Singh, the Raes of Tehnugger, in the Bhurtapore territory, bearing of the violence and oppression of the Mewatees towards the Brahmins of Jewur, expelled them from the adjacent villages, and, having granted to the Brahmins certain villages, took the rest in his own possession.

Dhoopal Singh had two sons, from whom sprung two families, one called Rawuts and the other Urbheea. During the reign of the Delhi Emperors, these two parties were in possession of 78 villages in this district, and the pergannah of Jewur was known as the *chowrassee* of Chhokurs.

During the Mahratta rule some of these *chowrassee* villages were taken possession of by the Jats by force of arms, and some were lost by private sale, so that the Chhokurs are now in possession of 35 villages only.

*A detail of those tribes who, though they trace their origin from Rajpoots, are not called Rajpoots, viz.—*

1. *Ahur and dheer tribe*.—As regards the Ahurs, they and the Aheers may be classed as one family, though they form two branches. According to the Mahabharat tradition, during the reign of the Pandooos one Harem ruled in Rohilcund, and his descendants were called Ahur. They are numerous in that province. Another story traces the name of Ahur to the cry they use when grazing their cattle,—“Ahe! ahee!”

During the Afghan supremacy, about A.D. 1525, two individuals, named Dheeroo and Perroo, crossed the Jumna and settled at Adha, in Pergunnah Secundrabad, where they became Chowdrees. These were the ancestors of the Ahurs. The Aheers claim a descent from Bigheyram, of the Chowhan caste.

These men, as well as the Jats and Goojurs, all associate together as far as smoking and drinking together is concerned, and also take each other's women in a secondary connexion known by name of "*kursao*," but not in legal marriage.

**2. Jat Tribe.**—The origin of this tribe is traced to Juttadharree, the son of Rajah Jnswant Kushwaha.

There are two seats of the Jats—one called Halees, from Hurrianah, and the other Daiba, who reside in the Punjab. Amongst both prevails the custom of marriage called *kurrao*.

Originally the Jats inhabited the country lying between Kosee and the Kurma-jun, *alias* Agra, and it was at this time that the city of Bhurtpore was founded.

The Jats in this district came from Hurrianah and settled themselves as cultivators in different villages; but about the year 1156 *Fuslee*, when Rajah Sooraj Mull got possession of the Doab they took the opportunity and possessed themselves of the villages in which they were residing. Subsequently they increased their possessions, and founded the estate of Koehessur. At present the Jats hold 195 villages in this district, out of which 130 are held by the following Jat races:—

Raes of Koehessur,	...	112 villages.
Rajah Goorsoha, Raes of Mooradabad,	...	18 ditto.
Rajah Gobind Singh, of Hathrass,	...	5 ditto.

**Goojur Tribe.**—The origin of this tribe is related in various ways:—1st, that in ancient times Goruj Rishee made an illegal connection with a low-caste woman, and his offspring were called Goojurs; 2nd, that Rajah Hubban married Goojurree, the slave girl of Balmeek Rishee, whose descendants were called Goojurs, after the name of their mother.

The probable account seems to be that Goojurs are the original Rajpoot inhabitants of Goozrat, who, having been expelled, took up their abode in the hills and jungles bordering the Doab, and took the name of Goojurs.

There are three clans of Goojurs, *viz.*, Bhuttee, Nagur, and Hindwansa.

**1st, Bhuttee Goojurs.**—The Bhuttee family came from Rao Koshul, a Bhuttee Rajpoot, who during the reign of Rao Pithowra was Nazim of Dadree and other pergunnahs. Some of his descendants in Alumgheer's time became Mahomedans; others expelled the Tuggas and Mewatees from Pergunnahs Dadree and Dunkour, and took the same in possession. They by degrees became so formidable that Sumbhoo Singh Goojur of Kuttehra used to commit robbery up to the gates of Delhi. Consequently Nawab Nujjeeb-ood-Dowla, was obliged to grant his son, Durgahee Singh, an *istemraree* of 133 villages on a payment of Rs. 29,000 a year, together with the office of Choremarree of the country lying between Delhi and Coel.

During the Mutinies of 1857, the Bhuttee Goojurs were conspicuous for their depredations and disloyalty.

**2nd, Nagur Goojurs.**—The origin of the Nagur Goojurs is traced from Rajah Nug, of the Tumur tribe, who was ruler of Hustinapore in Sumbut 800 *Bikruz*.

In Sumbut 856, Sewa and Dewa, sons of Rajah Lukhun, the fourth generation from Rajah Nug, left Hustinapore and came and settled in Pergunnah Dunkour.



During the time of Rajah Junmeyjyo,\* numbers of Brahmins were invited by him from different parts, and were employed in the slaughter of all snakes,—his father having been destroyed by the bite of one; for which service the Rajah granted them jagheers.

2.—*Nagur Brahmins*.—The Guzerattee Brahmins are famous for their knowledge of the *bais* and *munturs*. They were also among those mentioned above as employed in killing snakes.

3.—*Gowtum Brahmins*.—These Brahmins trace their descent from Gowtum Rishoo, the founder of the Mythool family, and the *prohit* of Rajah Junak of Mithlapooree. This Rishoo was excommunicated by his brethren for having killed a cow, and was designated Gowhutton, which means cow-killer: his descendants became known as Gowtum.

Robileund is the ancient seat of residence of the Gowtum Brahmins.

*Pulleewal Brahmins*.—Bikaner and Jodhpoor are the seat of the residence of these Brahmins; they are called Bohras or Rehutees, and sometimes Uthwareens, on account of their dealing in money. From the time of the Mahrattas they have scattered all over the country, and hence became wealthy by usury and by advancing loans to the people. \*

*Byesho, or Bunneah*.—According to the 9th chapter of the *Bhagavat*, Rajah Udhest, of Ajoodhia, had two sons: the elder succeeded to the throne, while the younger was entered with the charge of the Finance Department. This latter was called Byesh, on account of his profession as Treasurer or Financial Minister to his brother.

Judoo Chund, one of his descendants, during the reign of the Soorujbans family in Ajoodhia, was known as Pudum Puttee Seth. He established his firms and almshouses in almost every chief city in India, and his descendants, on account of their possession of *bunik*, were called Bunneahs. The following Bunneah tribes now reside in this district:—

1.—*Uggurical Bunneah*.—After the great war of the Mahabharut, Uggursein, one of the descendants of Judoo Chund Seth, was the Rajah of Thanesur, who founded the city of Agroha after himself, in the district of Sirsa.

He had eighteen sons, and the descendants of seventeen were called Agurwals, after the name of their ancestor, Uggur Sein.

When one of the Emperors of the Ghoree house plundered the city of Agroha, its inhabitants fled and settled themselves elsewhere. They are to be found in every village and town of this district.

Those who reside in Khoorjah are also called Kneens, on account of their being

tion with a low-caste woman. Their offspring were called Dhoosur, on account of their being born in the hills of Dhoon, where the Rishoo was engaged in his devotions.

The Dhoosurs are generally men of intellect, and have from time to time filled high offices during the reign of Mahomedan Emperors of this country. Hemoo, alias Hemraj, was a Dhoosur, and managed the affairs of the King Mahomed Adil Shah, till finally defeated at Paniput by Akbar and Behram Khan, November 6th, 1556.

4.—*Rohgee Bunnahis*.—The Rohgee Bunnahis of Syannah fix their origin from Rajah Rohut, the founder of Rohtasgurh. They are generally wealthy, and follow the profession of banking.

*Kaiths*.—According to the *Pudum Pooran* and *Tuwareekh Nadir*, the Kaiths came from Chuttur Goopt, who was married to the daughters of Mooree and Soorsurma Rishoo. From both these wives Chuttur Goopt had 12 sons, from whom sprung up the 12 tribes of Kaiths.

During the reign of the Mahomedan Emperors, the Kaiths were the first among the Hindoos who studied the Persian language, and have consequently held high offices and obtained estates in different parts of the country.

*Tumur Dhooj Kaiths*.—In the history of Nadir, this tribe is entered under the head Kaith, but it is generally maintained that the ancestor of this clan was Madhoona Null Brahmin, one of the courtiers of Rajah Bikrum.

*Khuttrees*.—The Khuttrees were originally Chuttrees, but they gave up their principalities and possessions through fear of Pursh Ram, and adopted the name of Khuttrees before the time of the Mahabhrat. They continued their military professions down to the reign of Alumgheer. It was during this Emperor's reign that numbers of these Khuttrees were killed in the Decean campaign, and that the Emperor having taken compassion in the state of the numerous widows, attempted to introduce the custom of a second marriage. This was discomfited by Luloo and Jugdhur, the principal Khuttree leaders, whereupon they were all turned out of their military employ and were directed to take up the profession of brokers (*dulals*); so that up to the present date the Khuttrees are *dulals* in every commercial mart and city.

Rajah Madhoram Khuttree, who was in the Scindia's service, obtained, by means of a perwannah dated 1st *Supher*, 1196 F.S., grant of the *jagheer* of Ahmudgurh, together with its component villages, from Madho Rao Scindia of Gwalior, and settled himself at Ahmudgurh.

*Byragees*.—According to the Dhurum Shaster, the Byragees have four *burrans* (castes) amongst them. Formerly the Sunneasees and Byragees were one and followed the same creed, excepting that the former believed in Dwite, and the latter in Udwite—that is, in one god.

During the time of Shunkracharge, Swamee Jan Unooy separated the Byragees, who believed in two gods and sub-divided them into four sects.

These four have now branched out into several *punths*.

The Sunneasees are also called Gooshaeens. The word *sunneasee* means one who frees himself from all worldly cares and anxieties, and engages solely in the adoration of the true God. The Gooshaeens keep temples, and are generally wealthy; they also intermarry.

Hitherto we have had to deal in a great measure with the mythological and heroic ages, and the family traditions have been enveloped in the clouds of extinct periods. We now come to more historical times. The most numerous class of Maha-

medans in this district is in the census contained under the head of Puthans. In native accounts these men are indiscriminately called Afghans.

The Afghans are represented as invading the territory of the Hindoos as early as the year 63 of the *Hijree*, when they came in contact with the Rajah of Lahore. It is doubtful whether they were Mussulmans at the time, but they received a cession of territory on the secret condition of protecting the border. Previous to this, however, at the time of the first Arab invasion of Cabul, Mohilip penetrated to Mooltan and returned with many prisoners. Then came the invasion of Scind by Mahomed Kasim, A. D. 711, *Hijree* 92, but the Mussulman advance ended with his death, and they themselves were expelled for nearly 500 years. In A. D. 1001A., *Hijree* 391, Mahmood of Guznee met Jaipal, Rajah of Lahore, near Peshawur, and totally defeated him. He followed up this success in after years by many expeditions, piercing the country as far as Kanouj in one direction and Somnath in another. It is worthy of remark that, although after the fall of the family of Rae Pithowra the Mahomedans became governors of the country, still it was not till years after that they began to settle and acquire landed possessions—during the times of the Togluck and Lodhee Dynasties in India. But Shahab-ood-deen may be considered the founder of the Mahomedan Empire in India. He did not begin his expedition till A. D. 1176. In 1191, he attacked Pirthwi Raj, King of Ajmere and Dehli, near Thanesur, and was defeated; but two years after he met with more success, and took possession of Delhi.

1.—*Afghans*.—The Afghans settled in Khoorjah in the reign of the Toguckles; and during the reign of the Lodhees, Shere Khan came and occupied the villages which are now called Bara Bustee, on the banks of the Ganges: altogether they hold 96 villages in this district.

2.—*Sheikhs*.—It is said that all those people who accepted the Mahomedan religion during the time of Mahomed and his four Khaliffs were called Sheikhs. Even now all the Hindoo tribes, such as Kaiths, Khuttrees, Bunneahs, and Brahmins, who became converts to Mahomedanism, are so called.

The Sheikhs reside in this district since the time of the Mahomedan Emperors, and hold the office of Kazee in almost all the pergunnahs of this district.

3.—*Syuds*.—The Syuds trace their origin from the Kooreish tribe. The word Syud means Sirdar, or chief, and all Mahomed's descendants through his daughter received this title.

Khizar Khan, the leader of this tribe, founded the Syud Dynasty (A. D. 1414), who reigned at Delhi for four generations. At present the Syuds are in possession of 75 villages.

4.—*Moguls*.—The Moguls are not very numerous; they trace their descent to Mughool Khan, the son of Turk, who is said to be the grandson of No*h*. Their first irruption into the country dates from 1289 A. D.; this was followed by others, but met with but indifferent success.

Baber, descendant of Timerlane, the founder of the Tymoor Dynasty, which reigned at Delhi from the year 1525 down to 1803 A. D., though the Mogul Empire was broken up in 1761 A. D., was of this race.

#### ALLYGURH.

*Memorandum on the Prevailing Castes, by Mr. E. A. Cline, Deputy Collector, dated 19th April, 1866.*

*Goojrattee Brahmius*.—Men of this caste came originally from the City of Burnggur, in Goojrat. They used formerly to visit Dehli for the purposes of trade, when, about 350 years ago, a man by the name of Jharnoodass came over from Delhi to Allygurh and took up his residence here. It is said that about 150 years ago the ruler of Goojrat oppressed his subjects very much, when numbers of them left their native

country and emigrated to different parts of the world, and some came to Allygurh too, probably at the invitation of the descendants of Jharnoo Dass.

*Borhras*.—About 200 years ago, in the time of Rajah Soorujmull, Gungdass Bowhra, a Pnleehwar Brahmin, came to Sasnee from the village of Khana, near Jeysulmere, and set up in business there. He also opened a branch shop at Coel, and did so well that other Bowhras, hearing of his success, also came to Coel and settled here. Those known generally as Bowhras belong to one of the distinct classes into which they are subdivided—i. e., they are either Pnleehwar Brahmims or Mubesree Bukkals. Both classes came originally either from Jondpore or Jeysulmere.

*Mewatees* came originally, about 800 years ago, from Mewat. They were originally Rajpoots, but have become Mahomedans here. One Ajmaree is said to have been the first Mewatee who came to Coel. He took employment here, and invited others over from his country.

*Rewarees*.—This caste of people came about 300 years ago from Rewaree, and take their name from that country. They were originally Rajpoots, but the two castes are now quite distinct, as Rewarees do not marry into Rajpoot families now.

*Marwaree Cheepers*.—About 82 years ago, during a famine at Jeypore, Runtcheram Marwares came to Coel from Jeypore. He did a flourishing business here, and his success induced others of the same class to try their fortunes at Coel.

*Khutrees* came to this district from towards the Punjab about 700 years ago. Trade brought them here.

is supposed to have

*Dhoosurs*.—This caste takes its name from Dhoo, a hill near Kurnool and Rewaree. One Chimmun Rickjee, a devotee, used to live on the hill. He had a daughter named Sussoorma, who married one Unundjeo. The descendants of these two, from the circumstance of their having resided at Dhoo, are called Dhoosurs. People of this caste used formerly to visit Muttra from Rewaree. About 125 years ago Rao Soojan Sing, a Dhoosur, came over to Coel from Muttra, and the Dhoosurs at present here are the descendants of Rao Soojan Sing and his followers.

*Surroogees, or Jeyn Dhurrums* take their names from Jeynee, a woman who married one Rigdeojee, a Chutrec. This man gave up all worldly pleasures and pursuits, and became a hermit. Zeenuth was his first disciple, who, after becoming a Jeynee, went and resided at Khurrela, near Jeypore. The difference between Chutrees and Surroogees appears to be, that the former in sport kill animals, and bathe and wash frequently; while the latter do not take life, and are not cleanly in their habits. Surroogees are said to have come to Coel from Jeypore for purposes of trade.

*Now Mussullums*.—Thakoor Khooshal Singh Rajpoot Chowhan, a resident of Khandla, near Array, in Zillah Mynpoory, during the time of Alumgeer became a convert to the Mahomedan religion. The descendants of Khooshal Singh and other Rajpoots who like him became Mahomedans are called Now Mnsullnms.

*Aheyreeahs* used formerly to inhabit jungles, and live in a wild state. They are now becoming more civilized daily, and cultivate lands, &c. The majority of them, however, are yet notoriously bad characters.

*Jats*.—This caste is said to have taken its origin from the Chutree caste. It is however now quite distinct from it, and itself has several sub-divisions, each of which is distinct from the other. The following appear to be the principal sub-divisions:—

*Thakooreylay Jats*.—These Jats have a temple at Keraolee, and are called Thakoors. It is said that Soorujmull Jat, with his followers, left Keraolee with the intention of visiting Kol Chetr, a famous bathing-place. On their way, while encamped at Ehyawul, near Hussungurh Khass, the zemindars of that place, who were Koolas or Koombars, objected to Soorujmull's people taking water from certain wells. A fight ensued, in which Soorujmull defeated the zemindars, turned them out of their lands, and took possession. The present Thakooreylay Jats are descendants of Soorujmull and his followers.

*Theyuwa Jats* are the descendants of Chutree women by Brahmins. It is said that some hundreds of years ago Rajah Purseain, a Brahmin, caused the Chutree men in his dominions to be massacred. The Chutree women then took Brahmin husbands, and their offsprings are called Theyuwa Jats.

*Aga, Siswanir, and Khandea Jats* are the descendants of Chutrees and Jats by intermarriage. It is said that the territories of Rajah Thupal, of Byana, were invaded by a foreign power, when a great battle was fought. All Rajah Thunpall's Rauees save one, under the impression that he had been defeated, killed themselves by blowing up a powder magazine. One of the Rauees, however, ran away into the country of the Jats, towards Lahore, where she gave birth to a son. He afterwards married a Jat woman, and had issue by her. One of his sons went and resided in Mouza Sinsince, near Blantyre, from which place the Sinsinwar Jats take their name. A second son came to Mouzah Khandea, in Pergunnah Tuppul : his descendants are called Jats Khandea. A third son went and settled down in Mouzah Oochay Gani, Pergunnah Saddabad, Zillah Muttia; his descendants are known as Aga Jats.

*Jats New Alijgi* have sprung from the Chanderbansee Chutrees, and are said to have come to this district from the Punjab about 1,300 years ago.

*Caleys* are said to have come to this district from Multa about 200 or 250 years ago. It is not known what brought them here.

*Burgess* have sprung from the Jadow Thakors. One Hurlall, a Jadow Thakoor, is said to have kept a woman of another caste. His children by her, and their descendants, are called Burgers. They came to this district from Kerowlee.

*Meeras*.—A son of Rajah Pirtheeraj of Jeypore, a Rajpoot Chowhan, married a woman of another caste. His descendants are called Meeras. People of this caste came originally to this district about 300 years ago.

*Kunjars* were originally Rajpoot Rathores, and came from Kunnoij. They convey goods on bullocks from one country to another, and are a distinct class now, and do not marry into Rajpoot families, but among themselves.

#### KUMAON.

*Note and Statement regarding the Prevailing Castes, by Captain Fisher, Senior Assistant Commissioner, dated 18th May, 1866.*

1. I have now the honor to submit in a tabular form all the information I have been able to gather with regard to the prevalent castes in Kumaon. This table will show also, as far as ascertainable, the mode in which these castes have settled themselves in this district, and the causes which, in the course of time, have led to several ramifications and sub-divisions of the chief castes into minor ones.

2. I would note briefly that nearly all this information rests on tradition, and, from the great ignorance of the people in former times, little which would now be of value or use in an enquiry of this nature was committed to record. The people generally were governed by priests, who for their own purposes kept the arts of reading and writing almost exclusively confined to their own sect; and the consequence is that all existing tradition has a high religious coloring, and it is difficult now to separate what can properly be called history from heathen mythology. The people generally, even to this day, are accustomed to refer to the oldest inhabitant of a village for all information on points connected with the customs, habits, &c., of the past generation; and from the want of written records to refer to, I have found it extremely difficult to furnish, in an intelligible shape, the information called for by the Board in your letter under notice. I therefore submit the enclosure as the result of my enquiries, and in furtherance of the Board's instructions; but I am not prepared to stake my official reputation on the accuracy of this record, or to declare myself competent to account for any inaccuracies which the comparison of this table with others which have been prepared on more reliable data may disclose.

*A Brief Account of Castes in Kumaon, by Captain Fisher, Senior Assistant Commissioner,  
dated 18th May, 1866.*

Caste or Tribe.	Part of the country from which supposed to have emigrated and settled in Kumaon.	Remarks explaining cause of sub-division into minor castes.
Punt, Brahmin, ...	From the south, and chiefly from Sutara, about 7 or 800 years ago, ...	
Bhut, Brahmin, ...	From the south, and chiefly from Pooua, Sutara, about 5 or 600 years ago, ...	No sub-divisions since arrival in Kumaon.
Kurnatuck, alias Kururecca, Brahmin, ...	From the south, and chiefly from Mysore, about 4 or 500 years ago, ...	
Kuthearee, Brahmin, ...	From the south, and from near Raminath, about 7 or 800 years ago, ...	
Josliec, Brahmin, ...	From Dhoondeea Khera, Kunouje, Allahabad, about 7 or 800 years ago, ...	Their ancestors were Chowbey Brahmins, but, being astrologers, were called Jotshees. Joshee is a corruption of the word Jotshee. No sub-divisions.
Pandey, Brahmin, ...	From Kunouje, about 15 generations ago,	
Lohnee, Thupuleeah, Khudyal, Fundeyroo, Brahmins,	Ditto, about 15 generations ago, ...	These were descendants of Pandeys, but, having intermarried with people of low castes, were degraded.
Tewarce, Brahmins, ...	Ditto, about 900 years ago, ...	
Patuck, Brahmins, ...	Ditto, about 18 generations ago, ...	
Bist, alias Doobey, Brahmins, ...	Ditto, about 26 generations ago, ...	
Misr, Brahmins, ...	Ditto, not known when settled in Kumaon, ...	No sub-divisions since arrival in Kumaon.
Opraithee, Brahmins, ...	Ditto, above 800 years ago, ...	
Ojha, Brahmins, ...	From Junukpore, not known when settled in Kumaon, ...	Migrated from Dotee, and were called Mythil Brahmins. No sub-divisions.
Awuster, Opadhia, Bisrae, Pooneytha, Patnee Brahmin, ...	From Kunouje, about 600 years ago, ...	These are all Kunoujee Brahmins. No sub-divisions.
Gooreance, Sittola, Doohyal, Ghundercarce, Brahmin, ...	Ditto, about 1,000 years ago, ...	Also Kunoujee Brahmins, and are named after their villages. No sub-divisions.
Soorujbansee.		
Rajpoot Thakoor, Chanderbansee.	From Oudh, about 2,000 years ago, ...	No sub-divisions.
Rajpoot Thakoor, Rowtela ditto,	From Kunouje, about 700 years ago, ...	Rowtela Rajpoots are the descendants of Chanderbansee Rajpoots.
Punchipoorbcea or Deopa, Poorchunds, Socarace, Cheerai, Rajpoot Thakoors,	From Dotee, Nepaul Territory, about 300 years ago, ...	
Goobyreec Ra j p o o t Thakoors, ...	From Goobyr, east of Hindooostan, about 250 years ago, ...	No sub-divisions since their arrival in Kumaon.
Nugurkoteca, ...	From Joula Mookhee, Nugurkote, about 250 years ago, ...	
Jumal, Mechal Rajpoot, ...	From Jumboo, about 250 years ago, ...	
Miscellaneous Rajpoots,	From various parts of Jumboo and Goobyr, about 250 years ago, ...	
Uggurwala Buncneah, ...	From Rohilkund, ...	There are various classes of Rajpoots who call themselves Pawar Rajpoots of Daranuggree. They now go by the same name as their villages.
Chowdhiree Ditto, ...	From the west of Josalamookhee, above 1,000 years, ...	
Suwogee Ditto, ...	From Rohilkund, ...	Nosub-divisions since their arrival in Kumaon.
Khuscea, Hindoo, ...	Of Kumaon Province, ...	Khusseen is derived from "Khus Des," the ancient name of Kumaon.
Razee, ...	Ditto, ...	These are supposed to be the aborigines of Kumaon. They are a race of wild people, and live chiefly on wild fruits, honey, &c., and do not intermix with the people of the neighbouring villages.
Lool, Scaleea, Saun, Rawut, Agree, Hindoos,	Kumaon Province, ...	These are descendants of Razees.
Joaree, alias Sowka, Dnemicea, Beancie, Choundasee, ...	From Thibet, ...	No sub-divisions. A low caste, that do not wear the Brahminical thread.
Femc, ...	Kumaon Province, ...	These are artizans,—carpenters, masons, &c.,—and represent the lowest class of Hindoos in Kumaon.

## GURHWAL.

*Brief Sketch of the Prevailing Caste, by D. M. Gardner, Esquire, Assistant Commissioner,*  
*dated 3rd May, 1866.*

1. The manner in which Gurhwali became peopled is enveloped in obscurity. The most recent immigration on a great scale is assigned to a period as remote as 745 *Suryabat*, or 688 A. D., when a number of Brahmins and Rajpoots from the plains are said to have come in with Kunukpal, a Goozerate adventurer, who established himself in Chandpoor, and thence extended his conquests until he or his descendants reduced to one sceptre the petty chiefs who had ruled each, from his hill fort, a small portion of the country.

2. The descendants of these immigrants, whether as a conquering race or because they have better preserved their distinctions of Hindooism, still pride themselves on superiority to the older inhabitants. The Brahmins belonged to the Dravidor, Adigork, and Kurnojeea branches of the great Brahmin caste. The Rajpoots included Chohans from Delhi and Rantimbor, Powars from Goozerat, Tiwars from Delhi, and others. Most of these families now take their names from the villages in which they first settled, lying for the most part in Pergunnah Chandpore; but have since extended themselves over the district, and are often not to be found at all in their original seats.

3. Next to these in consideration come a mass of Brahmins and Rajpoots, who, though undoubted members of these two families, and immigrants from the plains of India, can give no account of themselves. They derive their names from villages in which they reside, or resided, and believe themselves to be indigenous to the hills.

4. A third class is that of the Khussias, who generally call themselves Rajpoots; they are, however, pronounced to be Soodras by discerning Hindoos: they do not wear the mystical thread of the two great castes. Another external custom which at once distinguishes them from the true Rajpoots is their not disdaining to handle the plough—an act which the poorest Rajpoot in the hills delegates to a man of lower caste. They are generally believed by the natives to be the oldest inhabitants of Gurhwali, and they doubtless are the oldest of the Hindoo inhabitants, properly so called. They form nearly one half of the entire population of Gurhwali.

5. Closely connected with them in social bonds, and probably in history, are a large class of Brahmins sometimes called by their prouder brethren Khussia Brahmins, who do not disdain to act as *purohits* to the Khussias, and to officiate at temples of petty local deities; they are probably the old Brahmins of Khundes, the ancient name of Kumaon and Gurhwali.

6. Lower yet in the social scale we find the remarkable race, the Dooms. Their huts may be seen in every village subordinate to, and separate from, the Bitthana, or patrician quarter of the Rajpoots and Brahmins. Though totally opposed to all Hindoo notions and traditions, which would rather represent them as the dregs of Hindooism, the inference is irresistible to a European mind that these are the aborigines of the hills, who have been reduced to their present state, or rather to the state of slavery and degradation in which they were found at the beginning of British rule, by successive waves of Hindoo conquerors from the plains. They are distinguished from Hindoos by their high cheek-bones, smaller but well-set frames, and greater vivacity of feature and gestures; and high authorities have discovered in them a resemblance to the Gonds, and other undoubted aboriginal tribes of India.

7. The whole of the above classes are generally intermingled throughout the district, and none of them occupy exclusively any extensive tract of country. The only exception to this rule is the case of the priestly families who have established themselves in the neighbourhood of the great pilgrim shrines of Kedarnath and Budreenath.

8. Distinct from all the above-named classes, though they love to confound themselves with Rajpoots, are the Bhoteas, who inhabit the villages at the entrances of the passes into Thibet, and engage in the Thibetan trade, spending half their time in Thibet and half under British rule, and worshipping alternately at Hindoo and Buddhist shrines. The eyes obliquely set to the nose, the high cheek-bones, thin beard, and large projecting ears, proclaim undoubtedly an admixture of Mongolian blood; but there can be as little doubt that they are right in claiming a Hindoo origin.

9. There are besides a few families of genuine Mongolians; some of whom during the last few years have taken up their homes permanently in this district. They are confounded together under the name of Khampas, and occupy one or two villages in the Niti Pass.

10. A connecting link between the Hindoos and Mahomedans is formed by the Bisnoes, an eclectic sect, some of whom have come up from the Bijnour District and have settled in Sreenuggur. They are said to be a turbulent class, and disliked by the rest of the community.

11. Of Mussulmans there are very few in the district, usually shopkeepers in Sreenuggur and peddlers about the country. A few Manehars are also to be found settled in villages in Seela Looba, and Gunga Sultan.

### B I J N O U R.

*Memorandum by Deputy Collector Koer Lachmun Singh on the Prevailing Castes,  
dated 12th July, 1866.*

In a note like the present, drawn out in giving effect to the orders of the Board of Revenue No. 46, dated 8th January, 1866, on the principal castes in the district, it would seem hardly desirable to discuss, even cursorily, the more intricate points connected with the origin of castes in this country, or the question whether the higher classes of Hindoos are the aborigines of the soil, or the occupiers of it by means of conquest and colonization. These subjects belong, for want of authentic history, to deep scientific researches. For the purposes of the present memo. it would be sufficient, I presume, to adopt tradition and the commonly accepted written authorities as our guide.

The difficulties which present themselves in the work of discriminating between reasonable and unreasonable traditions, and in attempting to trace any mixed class to its primary division, are evidently of the most insurmountable nature. The present nomenclature is entirely different from that used in the law works on the subject; the legal authorities do not agree with one another; and the natural tendency which prompts people to trace their descent as far as possible, and even at the sacrifice of truth, to an honorable source, baffles the attempts of the most acute enquirer to arrive at the truth, or even its proximity.

According to some of the Poorans, there were no castes in the golden age, and the divisions now in existence are the result of the pursuits subsequently adopted by men. According to others, men of inferior classes have attained to superior ones, and vice versa; and this is to show that the division was not coeval with creation. And according to a third set, which for the sake of convenience are adopted as authority for practical purposes, the division was simultaneous with the birth of mankind. Brahmin issued from the mouth, Kshutrya from the arm, Vaisya from the thigh, and Soodeva from the foot of Brahma, the first progenitor. These classes were pure as long as the father and mother were of the same blood; but in process of time illegal intermarriage and bastardism took effect, and their result was the multiplicity of mixed castes....

Thirty-six is the number usually assigned to the mixed classes; but no two authorities agree as to their names and parentage.

The *Jatilleala*, extracted from the *Roodra Yamal Tantra*, is considered a good authority for practical purposes, yet it is very widely at variance with the *Menoo S invitee* and other law codes in assigning parentage to the numerous mixed classes.

The Soodras of the original class are nowhere distinctly enumerated: they are almost invariably mixed with the mixed classes, and hence the difficulty of counting them separately.

From the census of this and adjacent districts of the division of Rohilkund, it will be observed that, with the exception of Chumars and Bhungees, the lower and artizan classes are mostly of the Mahomedan persuasion.

The mild climate and rich soil of the province induced the Mahomedan settlers from the earliest of their conquests to take abode in it, and even in later times there were more jagheerdars in Rohilkund than anywhere else. It may be said, therefore, that proselytism, which is one of the most incumbent religious duties of the followers of Mahomed, commenced here with the earliest, and was in progress to the latest, date of the Mussulman ascendancy in the Empire. The result is that in the district of Bijnore alone we have at the present time—

60,388 Jolahas.	10,981 Telees.
9,534 Dhonas.	6,442 Butchers.
7,374 Jhojhas, Moolas, and Poolas.	

And thousands of other new Mojem artizans and menials. And yet the general impression seems to be that the Mahomedan landlords and officers were very lenient to their Hindoo subjects, and that it was only in exceptional cases that they employed force as the means of conversion. If the impression is correct, the abundance of the lower classes must be attributed to their invitation from other districts, or to their having embraced Islam under the persuasion and kindness of their superiors.

Of the four original classes of Mahomedans,—viz., Sheikh, Syud, Mogul, and Puthan,—the first are the most numerous (46,269) in the district. The reason is apparently this,—that from very early times the Sheikhs were the Cazees and Mooftees almost exclusively in the Empire, and, as the work of conversion formally was one of the duties of these functionaries, the converts were usually included in their class.

Except such of the Mahomedan traders and artificers as prefer, in imitation of the Hindoo custom, to identify their caste with the profession they follow, the rest still adhere to the original fourfold division.

It need hardly be mentioned here that only the principal castes have been included in the note—principal with regard to numbers or importance.

I have embodied in the note as much information as I could gather from the Tehseldars' reports, and added what I knew myself on the subject from other sources or experience, when I considered the same to be interesting.

*Brahmins*, 27,519.—Of the 27,519 Brahmins (exclusive of their degraded branches), the largest number belong to the Gour class. There seem to be no Mythul, Ootkul, Driour, Tylung, Kurnatuk, or Mabarash Brahmins in the district; but there are about fifty families of Goojratees, the same number of Saroswuts, and two or three of Kunjejas. According to their own tradition, the Gour Brahmins were invited from their native land in Bengal to this part of the country by Rajah Janmejey, son of Parikshit, to assist him in the great sacrifice performed by him for the destruction of

serpents, in retaliation of his father's death by the bite of the celebrated *tukshuk*. Having received largesses and assignments from the Rajah, they never returned to their homes. The reason why the Gours were invited from so long a distance, when other Brahmins of the Sarswut and Kankoobj classes were to be got in the neighbourhood, is said to be this,—that the latter classes were either reluctant to assist at so cruel a sacrifice, or they were not so well acquainted with the requirements of this particular kind of ceremony as the Brahmins of Bengal, who were always ahead of the inhabitants of other parts of India in the art of charming and controlling serpents. If this tradition of the emigration of the Gour Brahmins from Bengal to the upper provinces be correct, their establishment here must date as far back as about three thousand years before the Christian era. But the tradition is not free from doubts as to its truth; it is not supported by any *Pooran* or other reliable authority. The fact that there are no Gour Brahmins in Bengal now, and the improbability of their *total* emigration, if they ever were in Bengal, to these Provinces, are good grounds for the above doubt; and the opinion of the modern researchers, that the Gours are the ancient inhabitants of the Gar District, or the country about Delhi, where they are to be found still in large numbers, seems to be well founded and more reasonable than the tradition.

*Tuggas*, 10,572.—The Tuggas are a class of *Oop Brahmins* (extra Brahmins), similar to, or perhaps synonymous with, the Bhoenbars of Benares. Their tradition is, that at the time of Junmejey's sacrifice they were pure Brahmins, inhabiting Cashmere: on being summoned by Junmejey to officiate at the sacrifice intended for the destruction of serpents, the elders evaded the call, because the object of the sacrifice was objectionable; but, being afraid of the Rajah's displeasure, they deputed some of their children, giving them strict injunctions not to accept any remuneration for the service, should the Rajah offer them any. The Rajah became aware of these injunctions, and, as it was highly improper to take service from a Brahmin gratis, he tried a device to give them remuneration: he gave them a betel leaf, and the boys took it from courtesy. On looking at it, they found the grant of certain landed estates written on it. As the leaf had been willingly accepted, the boys could not return it. On going home the parents excommunicated them. They then settled on the gift estates, the principal of which was Ranthumboore, in Rajpootana. At the end of the war between Pritheeraj and the Ghorees, the latter took the Tuggas into particular favor, and desired them to persecute the Chowhans (the head of which was Pritheeraj). It was well known that Pritheeraj's ancestral principality was Sumbhal, and that the Chowhans lived in large numbers in the neighbourhood of that city. A large number of the Tuggas therefore came to this part of the country, and were at feud with the Chowhans for a long time.

If possible, the other Brahmins and high-caste Hindoos avoid touching the Kuttyas, or even seeing them. After the first 13 days of a person's death, his kinsmen and house become pure and visitable by Brahmins, and then the latter refuse no gifts offered them, even for the soul of the dead.

*Dukout, or Pudia, or Jashee, or Bhurara, 1,234 persons.*—They are a degraded class of Brahmins. Their profession is to interpret the influence of the stars on persons of different names and at different times, and to receive gifts offered for averting the consequences of the influence of evil stars. They call themselves descendants of Dukka Charij, but do not know who this Brahmin was.

*Bhats, 998.*—The Bhats are said to be the progeny of a Brahmin by a Soodra mother. One branch are called Brahma Bhat, their profession being the recitation or composition of poetry in praise (and sometimes in disparagement) of individuals. The second branch are called Jagas, and they are the pedigree-keepers of the Rajpoots in particular, and other castes in general. Third class, Charuns, are the bards and heralds of the Rajpoot tribes. They are not to be found in these Provinces, but in Rajpootana. They are the best protectors of property in transit from one place to another. They have long retained their character as the surest guarantees of agreements of independent chiefs or private individuals. In case of any one intending to break an agreement guaranteed by a Charun, or to plunder property entrusted to his (the Charun's) care, he first holds out the threat of committing *tyag*, or suicide, and, if he is not listened to, he cuts some of his limbs; and if still disregarded, he plunges the dagger into his own heart, or murders his own son or daughter. The fear of disgrace of taking the Charun's blood on the head generally deters the other party from disregarding the threat.

*Rajpoots, 2,819; Thakors, 87.*—Rajpoot (kings' descendant) and Thakoor (lord of land) are terms of respect for a Kshuttrya. But Rajpoot is also the name of a mixed class, descended from a Kshuttrya by a Rujnee (washerwoman) mother, according to tradition, and from a Vaisya by an Ambashtha woman, according to the *Rudra Yamaṇa Tantra*. The Rajpoots and Thakoors enumerated in this district are not of the latter class—they are mostly of the Bais and Gond tribes. They do not know when their ancestors settled in this district, but it is conjectured that they came here from the eastern districts about the time of Emperor Akbar. They were owners of the talookas of Rehud and Budhapoora.

*Chowhans, 71,685.*—These Chowhans do not claim their descent from Pritheeraj, the last Hindoo King of Delhi, or his ancestors, like the real Chowhans of Mynpoory, Pertapnere, and Neemcana. According to the tradition adopted by the latter, it would appear that shortly previous to the era of Bikrum the Kshuttryas became so weak and effeminate that they seemed to be unable to oppose the attacks of foreigners, or to govern the country well. On this the Brahmins felt alarmed, and they performed a grand sacrifice at Mount Aboo, in Rajpootana, for the sake of producing a new and powerful race of Kshuttryas. They were successful in the attempt—four boys came out of the sacrificial fire. One, who had four arms, was styled by the Brahmins Chowhan, and the other three, Prumar, Purihar, and Solunkhee, respectively. The progeny of these *Aguikolas* or *Aguivansh* were the reigning Kshuttryas of the country up to the time of the Mahomedan invasion. They intermarried with the other Kshuttryas, and are still held in high respect by the latter. The Chowhans of this district, however, are merely Chowhans for the sake of name. They are a collection of the numerous kinds of Rajpoots. Some are Guhlote, some Prumar, some Bais, some Gond, and so on. They intermarry among themselves, and have no relation with the Thakoors or Rajpoots in this or the neighbouring districts, or even in the hills. They are divided into three classes—1st, Chowdhree Chowhan; 2nd, Pudhan Chowhan; 3rd, Khagee Chowhan. The last of these are the lowest, widow marriage being lawful among them. The Chowdhree Chowhans do not give their daughters to the Pudhans, but take theirs. This is the only distinction between the first and second

classes. When asked to explain the reason why they are called Chowhans, when, in reality, they are not the Chowhan Rajpoots, some of them say that the Rajpoots who crossed the Indus with Rajah Mansing in the campaign which the Rajah took to Cabool in Akbar's time were in some degree excommunicated, and said to have lost the four requisites of the Hindoo race, viz.—religious ceremonics (*reyum*), caste (*dhurm*), piety (*deya*), and duties (*kurm*). For having lost these four things they were styled Chowhan (losers of all four). According to this tradition, the present Chowhans are the excommunicated Rajpoots, and must have settled here within the last 250 years. The tradition is not a general one, nor deserving of much credit. Some of them state that they settled here in Ilomayoon's time, and were formerly inhabitants of Oodeypore, whence Rajah Tatar Singh brought them here.

These Chowhans are generally believed to be a collection of the mixed classes of Kshuttryas or Rajpoots.

*Khuttrees*, 921.—It is a subject of dispute whether the Khuttrees are the old Kshuttryas, or a mixed class. One tradition, more generally believed, is this,—that when Purus Ram, the Brahmin warrior, subdued the Kshuttryas, he persecuted them to such an extent, and was so determined to annihilate their race, that he violently caused the misce-marriage of every pregnant woman whom he could find. Through fear, some of the women in the family-way took protection with certain Brahmins, and, when detected, the protector saved them by giving the persecutor to understand that they were Brahminees. If he was not satisfied at the first explanation, the Brahmins ate food from the hands of the women, and thus satisfied him that they were actually Brahminees. The children brought forth by these women were the ancestors of the present Khuttrees; and as a proof of the truth of the tradition, they point out to the fact of the Saroswut Brahmins still partaking of food cooked by them. Moreover, having been brought up by the Brahmins as their own children, the Khuttrees are far more perfect than the present Kshuttryas or Rajpoots in the observance of religious duties. Another, a more recent tradition, is that up to the time of Alumgeer the Khuttrees did not leave their old profession of soldiership; but when a large number of them were slain in the Decean war, waged by that Emperor for a number of years, he felt pity on the condition of their beautiful widows, and proposed that the women should be re-married. He summoned a *punchayet* of the more respectable Khuttrees of Delhi, and wished them to adopt the custom of widow-marriage. Most of the members of the *punchayet* agreed to the proposal, but Sulloo Jugdhur, the chief among them, opposed it. The Emperor did not insist further on the adoption of the new custom, but dismissed all the Khuttrees from his military service, and ordered them to be shopkeepers or brokers for the future. Sulloo Jugdhur is still a common name to be abused on the dismissal of a *punchayet* without attainment of its object.

*Kumboh*, 433.—According to their own account, the Kumbohs are the old inhabitants of the trans-Indus country, and most of them were converted to Islam, by Mahmood of Ghuznee. The Sanskrit name of Cabool is Kamboj, and this is so similar to Kumboh, that, on the authority of the above tradition, these people may be safely conjectured to have been the ancient inhabitants of Cabool. Their Mahomedan brethren state that they are the descendants of the ancient Kye Dynasty of the Kings of Persia. On the last king of the dynasty having been dethroned and expelled from the country, he wandered about for some time with his family and dependants in the neighbouring countries. The company, wherever they went, was termed *Kye Umboh* (assembly of the Kyes), and that appellation is corrupted into Kumboh.

Another tradition is that their ancestors were of the same descent as the Khuttrees, and lived in the Punjab. One of their slave girls cultivated some land, but withheld payment of the rent. The revenue-gatherer demanded the rent, but received an answer in the negative, and defiance in the bargain. The ruler of the country being informed of the case, he sent troops to coerce the rent. The priest of the girl was a good

astrologer. He pointed out to her the most propitious time to fight, and, following his advice, the slave girl repulsed the troops. She got repeated victories over the ruler. But after some time a misunderstanding took place between her and the priest. The latter was aware that she did not bear arms on the Sulono festival. Through malice he informed the enemy of this secret, and on the day of that festival caused the defeat of that woman. The Bralinin also cursed her of going to the *Koombhee*, hell, and therefore her descendants are called Koombhee or Kumboh, and they do not observe the Sulono festival.

The Mussulman portion of the Kumbohs are held in the same contempt by the other Mahomedans as the Afghans and Kashmeerees are. The Persian proverb is:—

*Icke Afghan, doyam Kumboh,  
Seum budzat Kashmeeree.*

The Afghan, the Kumboh, and the Kashmeeree are rogues.

*Bunneahs*, 18,151.—All sorts of traders of the Vaisya class are included in this head. The greater portion of them are of the Agurwala branch, inclusive of the Dussas, Beesas, Jamies, and Vaishnos. Their tradition runs thus:—Some time after the Mahabharut war, Rajah Agur Seva founded the town of Agroha, in the Hissar District. He had eighteen sons, and the descendants of these were so many branches of the Bunneah caste. They lived in the above town and its neighbourhood till the thirteenth century of the Christian era, when the Ghoree Emperors expelled them. Since then they have settled in all parts of the country. Some of them have adopted the Jain religion, but this is no obstacle to their intermarriages. A degraded branch of the Agurwalas, called Dussa, are also styled *Rajah ke Beradree* (the brotherhood of the Rajah), because one of them, named Ruttun Chund, was made a Rajah by King Furrookhsa of Delhi about one hundred and fifty years ago.

*Bishnoes*, 4,308.—They are Bunneahs who, without regard to their caste, follow the religion of Jhamajee. This man propagated his precepts in the country of Marwar about the year 1460 A. D. With the exception of Vishun, they worship no Hindoo deity, and are therefore held in contempt by the Hindoos. Food or water touched by a Bishnoe is considered polluted by other Hindoos; but the Bishnoes, too, partake of no food touched by any one not of their own caste. Some Jats and Chowhans also follow this religion, and they are called Jat Bishnoes and Chowhan Bishnoes respectively. One of Jhamajee's injunctions was that there shall be no additions to his sect after his death. This injunction is still in force, and therefore there are no new converts to Bishnoecism. Till lately the social customs of this class were partly Hindoo and partly Mahomedan. They saluted each other with *sulam alek*; their names were such as Gholam Mahomed, Faiz Mahomed, &c.; their dead were buried. They have now reverted to the Hindoo forms in these respects, but are still called Sheikhjee when styled with respect. The tradition in regard to their having adopted the Mahomedan forms is this:—That in a quarrel which took place between them and a Cazee, who interfered with them in the performance of a *suttee*, they killed the Cazee. On being arrested and brought to trial, they repented for the crime, and embraced Islam as an atonement. It is also stated that the cause of the rapid increase of Jhamajee's sect was that one of the years of his life being a great famine year, he offered food to every one accepting his precepts.

The Bishnoes claim themselves to be Rajpoots, because Jhamajee was a Rajpoot, but, being shopkeepers, they are called Bunneahs.

*Aheers*, 4,748.—This caste is usually put down among Soodras, but according to the *Bhagwan Pooran*, which distinctly says that Nund, Abeer, the adoptive father of Krishna, was a Vaisya—they claim to be of the Vaisya class. Abhir, of which Aheer seems to be a corruption, is a mixed class according to Menoo. A Gopa, which is another name

for an Aheer, is a true Soodra according to the *Jatimala*; but tradition makes them the progeny of a Vaisya slave girl, and a Rajpoot slave. They seem to be very old inhabitants of the district, for the *Ayeen Akbaree* shows that there were many Aheer zemindars in Pergunnah Nuggeena in Akbar's time.

According to one tradition, the word aheer is derived from the word *aki*, a snake, and *her* to love (or lover of snakes), because when the children of the slave and slave girl lived in the jungle, they used to feed snakes with milk.

*Kaisth*, 3,516.—According to the *Jatimala*, Kaisths seem to be the true Soodras. They are there mentioned immediately after the Gopas, and before the mixed classes. Their origin is said to be thus:—That a Soodra of the name of Bhootidutta was so clever in household affairs, that the prince, his master, styled him Kaisth (*kai*, a house, and *stithi* to settle) as his future designation. Bhootidutta had three sons, Chetrangun, Chitrasena, and Chitrangopta, and the Kaisths are their descendants. But according to Menoo (see Chap. X., verse 6), a Kaisth is the offspring of a Vaisya father from a Soodra mother. The present Kaisths, or at least some of them, pretend to be the descendants of Chitrangopta, the son of Brahma, and to have proceeded from no single part of his body, but from the whole body, or *kaya*. Their pretension is supported by the *Pudma Pooran*. But on the other hand it is stated that only a few copies, those found about Bareilly and Cawnpore, of the above *Pooran*, contain the spurious account, and no others. Kaisths lay much stress on the fact that the duty assigned to them—that of peumanship—is a respectable one, which would not have been the case if they were a low caste. But they ignore the qualification that they were allowed to write the Kaithee character and figures only, so as to keep the village accounts, and not the Deva Nagree. According to the ancient village system, a Putwaree was one of the twelve menials—such as Nae, Dobby, Bullahur, Chowkeedar, Budhyee, Lohar, Kundera, Bhungee, Chumar, Koomhar, and Kahar of the village. When the Mahomedan rulers first directed their attention to revenue settlements, the Putwaree was of course found to be the most useful village servant to assist them in the work. To bestill more useful, and thereby to obtain favors, he learnt to read and write the language of the rulers. Hence the rise of the Kaisths to respectable public appointments does not seem to date earlier than the time of Sher Shah, the Afghan monarch, who was the first to introduce the new revenue system in India. The following are the twelve branches of the Kaisths:—

1.—Mathur.	5.—Soorajdhuj.	9.—Balmuk.
2.—Bhatnagar.	6.—Amisht.	10.—Aithana.
3.—Sreebastub.	7.—Gour.	11.—Kulserisht.
4.—Sukseza.	8.—Kurun.	12.—Nigam.

*Jat*, 54,989.—This cast is nowhere mentioned in the ancient Hindoo books. They everywhere call themselves degraded Rajpoots, and there is no doubt that this assertion is correct to some extent, but the conjecture that they are emigrants from the trans-Indus regions is also well founded. According to their tradition, the original Jat tribe, called Ponea, sprung from the locks (*ju'c*) of Mahadeo, or one of his chief attendants at Mount Kylas. It must be observed that Mount Kylas is not very far from the Hindoo Kush, which, according to the Greek historians of antiquity, was the abode of the Gees, of whom the Jats are conjectured to be a colony. From Kylas the Jats are said to have descended into the plains of the Punjab, and thence to have spread themselves in all Upper and Western India, increasing their numbers by admitting degraded and excommunicated Rajpoots to the tribe, and marrying women of almost every class. During the decline of the Moghul Dynasty, they became independent princes and sovereigns of parts of Western India.

Of the third class, Puchandas, there are very few families in the district, and they have no relationship with the Chowrees and Deswalas. One of their number, named Khwaja Almas, was the famous officer of the Ondh Government shortly before the cession, and through his favor they got zamindaries in this and several other districts.

*Goojurs*, 6,551.—Originally Gochur, or cattle-graziers. They sometimes pretend to be degraded Rajpoots, and sometimes Alcaers. The last place from which they came in these districts is said to be the town of Goozrat, famous for its battle of the 21st February, 1819; but their traditions indicate that, previously to settling on the banks of the Jhelum, in the Punjab, they lived on the peninsula of Goozrat. In the Bijnour District the Goojurs seem to have taken their abode during the Nawabship of Nujjeeb-ood-Doula, or in the third quarter of the eighteenth century. Before that time they lived in the Upper Doab, where they are still in very large numbers, and formed a portion of the Nawab's army to fight the Marhattas.

The Goojurs are remarkable for their indolence and cattle-lifting.

*Sinees*, 42,736.—This caste is the same as Malees. They are first-rate gardeners, flowerists, and vegetable-growers. They serve as *khidmugars* also.

*Roteas*, 9,093.—Very good cultivators. They call themselves low Rajpoots, and are said to have settled in this district in the reign of Shahjahan. The mode in which women of this caste procure their divorce is peculiar in itself—all they have to do is to throw an *oepla*, or dried cake of cowdung, from outside into the house; seeing this done, the husband separates himself from the wife without further formalities, and for ever.

*Chumars*, 1,06,112.—There is nothing peculiar or interesting about this caste, except that they are in so large numbers and so useful laborers.

*Sheikhs*, 46,269.—Originally Arabs, but more than nine-tenths Hindoo converts. They are divided into several tribes—such as Koreshhee, Snddeekee, Farookee, Oosmanee, Ooljee, Abbasee, Omanee, Ansaree. Being Cazees and Mooftees, and having under those capacities the duty of making new moslems, the Sheikhs increased their ranks by admitting the converts to them.

*Syuds*, 10,285.—Descendants of Fatima, the favorite daughter of Mahomed. Their number is on the increase. Sheikhs born of a Syud mother also become Syud. They are said to have come to this country, not direct from Arabia, but from Afghanistan and Bokhara,—first with Mahmood Ghuznee, and subsequently with Tymoor.

During the reigns of Furrokhser and Mahomed Shah, the Syuds of Jansuth (close to this) were very powerful zemindars, on account of Hussun Allee and Abdoola, the Vuziers. It was during these reigns that the Syuds acquired extensive zemindarees, and jagheers in this and the neighbouring districts.

*Moguls*, 1,564.—Originally inhabitants of Central Asia. Their tribes are Bur-lash, Choghnutta, Kuzulbash, Oozhee, Tark, Kye, Chuk, and Tajuk.

*Pathans*, 8,529.—The word Pathan seems to be derived from *patha*, or top of a hill. So that people dwelling on hills are called Pathans. The heads of this race are titled Khan, which word, it is conjectured, may originally have been Khand, the name of an aboriginal caste, usually living on hills in the same style as their brethren, the Bhells, Gonds, Sonthals, &c.

The Pathans or Afghans of the Rohilla tribe were so powerful in this division at the end of the last century that it seems surprising why they are so few as 8,529 at present in the district. Several thousands are said to have fled in 1857, in company with their leader, the Nawab Mahmood Khau of Nujeebabad, who turned a rebel.

*Jolahas*, 60,333.—Very few of these are Hindoos, called for the sake of distinction Bhynbar. The large population of this caste is attributable to the extensive cultivation of cotton, which renders them facility in following their trade. They supply country cloth to the neighbouring hill people, and transport a good deal of it across the Ganges.

### MORADABAD.

*An Account of the Prevailing Castes, compiled by S. S. Melville, Esq., Officiating Collector, dated the 18th June, 1866.*

1. *Brahmin (primary caste)*.—People of this caste inhabit widely throughout the district. In the town of Moradabad, not only the Brahmins, but also the various other castes professing the Hindoo faith, whose descendants now form the bulk of the population, are reported to have settled themselves at the time of its foundation. Before that event, a village called Chowpuhlah occupied the site of the town. In 1625 A. D., Roostum Khan, an officer of the Court of the Emperor Shahjehan, of Delhi, laid the foundation of the town and called it Moradabad, after the name of Moorad Shah, one of the Emperor's sons. At Sumbhal, which is one of the most ancient towns of India Proper, the Brahmins are said to have settled themselves 500 years ago. At Amroha, 400 years ago, by migration from the Bengal Provinces. At Billaree and Hussunpore they have been residents from time immemorial. At Thakoordwarah and Kasheepore they settled 200 years ago, by migration from Etah, Goorgaon, &c.

2. *Bhat (subsidiary caste)*.—This caste is said to have derived its origin from the Brahmins, but how and when no one can say. It is said that an improper connection between a Brahmin and a woman of the lower order resulted in the degradation of their issue, which in course of time became the originator of a distinct caste. Bhats settled at Moradabad at the time of its foundation; at Billaree, Amroha, and Hussunpoor, they reside from time immemorial. At Thakoordwarah and Kasheepore they settled during the reign of Aurungzeb, about 200 years ago.

3. *Thakoor (primary caste)*.—Settled at Moradabad at the time of its foundation. At Amroha 150 years ago, by migration from Jeypore and Jodhpore. At Billaree, 500 years ago, by migration from Ajooddhia. At Sumbhal, 500 years ago, by migration from the Oudh Province. At Thakoordwarah and Kasheepore, 500 years ago, by migration from Kumaon and Bareilly Districts.

4. *Khattris (subsidiary)*.—The legend of the origin of this caste is as follows:—The Khattris on one occasion, which occurred some thousand years ago, had been defeated

in a fight with their adversaries. Their women, to avoid the indignity of falling into the hands of their conquerors, took refuge among the Brahmins of the Sarsool tribe, with whom they cohabited afterwards; and the issue of their connection with them were called by the distinct name of Khuttrees, in contradistinction of Chuttrees (Thakoor).

People of this caste settled themselves at Moradabad at the time of its foundation. At Sumbhal and Hussunpore they have been residents from time immemorial. At Amroha they settled 200 years ago, by migration from Lahore. At Thakoordwarah and Kasheepore, 100 years ago, by migration from Agra.

5. *Bunneah (primary).*—This caste belongs to the third order of the division of castes among the Hindoos called Bais. Settled at Moradabad at the time of its foundation. At Amroha, 500 years ago, by migration from Gooluria. At Sumbhal and Hussunpor they reside from time immemorial. At Thakoordwarah and Kasheepore they settled 500 years ago, by migration from Meerut, Agroha, and Bikaner.

6. *Kaeth (primary).*—This caste, rightly speaking, belongs to the fourth order called *Sodr*; but its members consider it insulting to them to be ranked in it. It is, however, a very ancient caste, and has no ramification. At Moradabad they reside since its foundation. At Amroha, since 600 years, having migrated thither from Muthra and Furruckabad. At Billary from time immemorial; they migrated thither from Muthra. At Sumbhal and Hussunpore from time immemorial. At Thakoordwarah and Kasheepore since 200 years, or during the reign of the Emperor Aurangzeb.

7. *Jat (subsidiary).*—This caste is said to have derived its origin from the male issue of an improper union between a Chuttree (Thakoor) and a woman of an inferior caste, which degraded him from the rank enjoyed by his father. The Jats, however, class themselves with the order of Chuttrees. At Moradabad they inhabit from the time of its foundation. At Amroha they settled 300 years ago, by migration from the Punjab. At Billaree, 500 years ago, by migration from Hurrianah. At Sumbhal and Hussunpore they are residents from time immemorial.

8. *Goojor (primary).*—This caste belongs to the order of *Sodr*.

At Moradabad they settled 250 years ago, by migration from Goozrat.

The Tehseldar of Amroha reports that a Goojor, named Dyaram, whose exploits are recited by bards in an epic poem called *Sakka*, had, during the reign of the Emperor Furookhsier of Delhi, plundered one of his Empresses, sister of Hnssun Alee Khan and Abdoolah Khau of the Baruh Bustee, who held high rank in the court of the Emperor, in consequence of which the whole tribe of Goojors, fearing the displeasure of the Emperor, which their leader had thus incurred, migrated from their native place and settled at Amroha. At Sumbhal, Billaree, and Hussunpore they are inhabitants from time immemorial. At Thakoordwarah and Kasheepore they settled 200 years ago, by migration from Meerut, Scharnipore, and Goozrat.

9. *Soonar (goldsmith—subsidiary).*—At Moradabad, Soonars settled at the time of its foundation. At Billaree, Sumbhal, and Hussunpore they reside from time immemorial. At Thakoordwarah and Kasheepoor since a period of 500 years. Soonars class themselves among the third order, or *Bais*, and are reported by some to be a primary caste.

10. *Chowhan (subsidiary).*—Chowhans derive their origin from Thakoors of the Chowhan clan, on father's side; on mother's side they suffered degradation, consequent upon union formed by their fathers with females of an inferior rank. Hence the progeny lost the title of Thakoor, but retained the patronymic of Chowhan. At Moradabad they settled at the time of its foundation. At Sumbhal, Billaree, and Hussunpore they reside from time immemorial. There are none at Amroha. At Thakoordwarah and Kasheepore they settled 500 years ago, by migration from Chittore,

Meerut, and several districts of Rohileund. The Chowhan population multiplied vastly during the reign of Sooltan Buhlol Lodi, one of the Emperors of India, in 1450 A. D.

11. *Mahajan (abkar—subsidiary).*—This caste derives its origin from Goojurs and Aheers, but how none can say. At Moradabad they settled at the time of its foundation. At Sumbhal, Billaree, and Hussunpore they reside from time immemorial. At Thakoordwarah and Kasheepore they settled 250 years ago, by migration from Shahjehanpore, Bareilly, and Pilibheet.

12. *Bishnoee (subsidiary).*—This caste derives its origin from a *sukeer*, named Jhamna Jee, a resident of the Bikaneer District. Bishnoee is more the denomination of a religious sect than that of a caste, for people professing both Hindooism and Mahomedanism are initiated into the doctrines peculiar to it—like Mahomedans, they bury their dead, and don't burn them, like the Hindoos.

At Moradabad they settled at the time referred to above. The precise time of their settlement at Sumbhal, Billaree, and Hussunpore is not known. At Amroha they settled 300 years ago, by migration from Bagur. At Thakoordwarah and Kasheepore, 350 years ago, by migration from the same place.

13. *Tugga (subsidiary).*—This caste derives its origin from the Brahmin, the particulars of which are related as follows:—Five thousand years ago, a Brahmin accepted an offering (not receivable by the canon of his order) from a Rajah, named Jumna Jee, on which account he was disbarred from his community. The word “discarded” in Sanscrit is expressed by *teagah*, preterit of *tequa*, to forsake. The Brahmin went by this name, which from usage was corrupted into Tugga, the common name given to his progeny.

At Moradabad they settled at the period referred to above. At Sumbhal, Billaree, and Hussunpore they reside from time immemorial, by migration from Bengal. At Amroha, ditto, by migration from Hustinapore. At Thakoordwarah and Kasheepore, 300 years ago, by migration from Bijnour and Meerut Districts.

14. *Sikhs (subsidiary).*—This caste derived its origin in the Punjab Provinces. None of them reside in the Moradabad District, where they have been seen only since the re-occupation.

15. *Tumbalee (a trade caste).*—This name has *tumbole*, betel leaf, for its origin, and whoever sells it is called Tumbalee. Hence it is the name of a trade, and not that of a caste. Tumbalee is also called *puncare*, from *pan*, betel leaf, and *warce*, dealer.

18. *Kewaher (primary)*.—This caste belongs to the fourth order of *Soodr*. At Moradabad they have been resident since its foundation. At Sumbhal, Billaree, and Hussunpore from time immemorial. At Amroha since 200 years, by migration from Hansie. At Thakoordwarah and Kasheepore since 400 years, by migration from Sumbhal.

19. *Bheerjee (primary)*.—This caste belongs to the same order as above. They have resided at Moradabad since the time of its foundation. At Sumbhal, Billaree, and Hussunpore from time immemorial. At Thakoordwarah and Kasheepore from 200 years, by migration from Bareilly. At Amroha since 250 years, by migration from Muthra.

20. *Ledha (primary)*.—A person of the order of *Soodr* was in the habit of bringing wood from the forest, and selling it to town people. The chief article of his trade in wood was *budli*—a kind of bark much used in native medicine. Hence he was called *Ledha*. In regard to their settlement at Moradabad, Sumbhal, Billaree, and Hussunpore, the remarks on the foregoing caste are applicable to this also. At Amroha they have resided from time immemorial, by migration from Allygurh. At Thakoordwarah and Kasheepore since 100 years, by migration from Pilibheet.

21. *Hrijam (Nac subsidiary)*.—This caste belongs to the order of *Soodr*. It is said that the originator of this caste was a Brahmin, who, having taken a woman of an inferior caste for a bedfellow, the union resulted in the degradation of the issue, and the foundation of a distinct caste. Their occupation is domestic service. Both Mahomedans and Hindoos follow this occupation. It is supposed they became converted to Mahomedanism during the reign of Sultan Bahlol Lodi, one of the Emperors of Delhi, who reigned in 1450 A. D. At Moradabad they settled at the time of its foundation. At Sumbhal, Billaree, Amroha, and Hussunpore they reside from time immemorial. At Thakoordwarah and Kasheepore since 400 years, by migration from Delhi and Chittore.

22. *Baree (subsidiary)*.—A barber (*hrjjum*) purchased a boy during a famine, and as he grew up the duty of lighting the house was assigned him. Lighting is called *barne* in Sanerit, from *bar*, light; hence his name was called Baree. At Moradabad they reside since the time of its foundation. At Sumbhal, Billaree, Amroha, and Hussunpore, from time immemorial. At Thakoordwarah and Kasheepore, since 300 years, by migration from Bareilly.

23. *Barival*—a laboring caste, which derives its origin from the occupation it • *Bar*, weight, *wal*, people—*i. e.*, follows.\* They husk rice, and carry weight on their heads, people carrying weight. shoulders, and load ponies. They only inhabit the town of Moradabad, where they settled at the time of its foundation.

24. *Beldar*—a laboring caste, the name is composed of two Persian words—*bcl*, a spade, and *dar*, a keeper—*i. e.*, a digger. Their principal labor consists in digging earth, constructing mud walls, &c. They inhabit the town of Moradabad since its foundation.

25. *Guduria (subsidiary)*.—This caste sprung up from an outcast Koormee, who, in the state of his exclusion from his community, having formed alliance with a woman of a different caste, betook himself to an uninhabited place, where he maintained himself by rearing up a flock of sheep—thus giving origin to the people of his occupation. At Moradabad they settled at the time referred to above. At Amroha the precise time of their settlement is not known; they migrated thither from Haupper. At Billaree, Sumbhal, and Hussunpore they reside from time immemorial. At Thakoordwarah and Kasheepore they settled 300 years ago, by migration from Punjab.

26. *Aheer (subsidiary)*.—This caste derives its origin from the second order, *Chuttrees*.—A person named Malee, son of a bondwoman of the house of a person of the order of *Bais*, married the daughter of a bondwoman of the house of a person of the order of *Chuttree*, and fixed his residence at Gurhmookhtesur, where his progeny multiplied so largely as to spread all over the towns and villages lying

between it and Delhi. They called themselves Chuttrees. Gurhmookhtesur being at that time infested with snakes, this new race, in order to propitiate their wrath, from motives of superstition, fed them with milk; and this practice became so common among them that they were afterwards called Aheer, from *ah* (Sanskrit), a snake, and *heer* (Sanskrit), love—i.e., a lover of snakes. At Moradabad they settled at the time of its foundation. At Amroha, 250 years ago, by migration from Bindrabun. At Billaree, Sumbhul, Hussunpore, and Kasheepore, from time immemorial. At Thakoordwarah, 400 years ago, during the reign of Sooltan Buhlol Lodi, by migration from Muthra.

27. *Ahur* (primary).—This caste belongs to the order of *Soodr*. At Moradabad their settlement was contemporaneous with its foundation. At Billaree, Sumbhul, and Hussunpore they reside from time immemorial. None at Amroha. At Thakoordwarah and Kasheepore, 400 years ago, during the reign of the last mentioned king.

28. *Kahars* (subsidiary).—A person of the order of *Soodr* was in the service of certain *Rukheeshurs* (saints), whom he supplied with water and performed other domestic services; but having taken a widow for his wife, they got annoyed with him and turned him out; afterwards they re-admitted him into their service. The word *Kahar* is composed of three letters in Sanscrit : *ka* means water, *ha* to leave, *ra* to keep, i.e., at first a drink of water was forbidden from the hands of this man, but afterwards allowed. At Moradabad they inhabit from the time of its foundation. At Billaree, Sumbhul, and Hussunpore, from time immemorial. At Amroha since 800 years, by migration from the east. At Thakoordwarah and Kasheepore since 400 years, by migration from Bareilly and Pillibheet, during the reign of Sooltan Buhlol Lodi.

29. *Bairaghee* is the name of an order among the Hindoo mendicants.

30. *Pussiah* is the name of a caste following the occupation of catching wild-beasts. *Pus* (Sanskrit), a quadruped, *ceah*, one engaged in it.

31. *Singhariah* (subsidiary).—The occupation takes its name from *singhara*, an aquatic triangular nut, much esteemed for its sap when green, and for its flour when ripe and dry. People engaged in this occupation cultivate and trade in it.

32. *Koormee*.—The son of a bondwoman of a Chuttree, named Buttoo, married the daughter of a bondwoman of a Bais, and lived with his father-in-law, whose protection he, however, did not desire. Afterwards he withdrew, and betook himself to agriculture and trade. The word *Koormee*, in Sanscrit, means one who supports himself by his own earnings, and this was the case with the originator of this caste.

33. *Puttooa* (subsidiary).—A woman of the order of Bais was, on account of her loose character, turned out by her husband. She had several paramours, who followed different occupations. She gave birth to a large progeny, who, on becoming of age, took themselves to different occupations; and hence each became the progenitor of a particular class of artisans or tradesmen, and *Puttooa* is one of them. His trade is to thread jewels and ornaments.

34. *Mullah*.—Boatman. One following the occupation indicated by this name.

35. *Khutieek*.—A person of the order of *Soodr* had formed an improper connection with a woman of the same order, and he was in the habit of paying her nocturnal visits, on which occasion a tap on the door caused it to be thrown open for his reception. The chowkeedar caught him one night, and the next day both he and the woman were turned out of doors. Some people made game of the woman by calling her by the name of *Khutieek* (a noise or tap on the door); hence her progeny went by the name of *Khutieek*. At Moradabad they reside since 60 years, by migration from the Oudh Provinces, and trade in poultry, &c. At Billaree and Hussunpore, from time immemorial. At Kasheepore since 100 years, by migration from Bareilly.

36. *Bhut, or Bhutiah.*—This caste is a branch of Bhat (No. 2 of the list),—i. e., all those who take to stealing and robbing are called by this name. They reside in Pergunnahs Thakoordwarah and Kasheepore only since 200 years, by migration from Saharunpore.

37. *Kisan (primary).*—This caste belongs to the order of *Soodr*. The word *kisan*, in Sanscrit, signifies a person who cultivates another's land, paying a quit-rent to its owner, and maintaining himself by the profits accruing to him thereon. They reside in Pergunnah Hussunpore from time immemorial.

38. *Nnt (acrobat).*—A woman cohabited with a man who resided in a wild place. She excelled in the art of singing and dancing, particularly the latter, in which she had acquired such a perfection as to dance upon branches of trees, and hop from one branch to another without losing the time. Shortly afterwards a jiggler, equally proficient in the art which he professed, reached their place, and performed astonishing feats. They all lived together, and the children given birth to by the woman learned the art, and became the progenitors of the caste called Nnt, which means in Sanscrit nought, or refusal, because none of the three persons consented to reveal who they were. At Moradabad they reside since the time of its foundation. At Billaree, Sumbhul, and Hussunpore, from time immemorial. None at Amroha. At Thakoordwarah and Kasheepore since 300 years, by migration from Anoopshahr and Muttra.

39. *Currar.*—This caste derives its origin from Aheer on the father's side and Koormee on the mother's side. A woman of the Koormee caste was turned out for the crime of theft by her guardians; she took abode in a wild place, where an Aheer, who was also turned out for killing a cow, happened to join her. They took to the trade of skinning dead cattle and selling them, which is the occupation still followed by their descendants. At Moradabad, Billaree, Sumbhul, Amroha, and Hussunpore they reside from time immemorial. At Thakoordwarah and Kasheepore since 350 years, by migration from the Bareilly District.

40. *Bhungee.*—People of this caste are descendants of a woman who, on account of her being diseased with leprosy, was turned out of the town, and who went and lived with certain persons living in a wilderness, there giving birth to children, of whom those who lived where they were born were called Kunjars, and those who took abode in inhabited places, Bhungees. Their caste is the filthiest of all menial classes. They inhabit throughout the district.

These four tribes, all of which are Mahomedans, derive their origin as follows:—

41. *Syuds*; 42, *Sheikhs*; 43, *Moguls*; 44, *Puthans*. 1.—Syuds are descendants of the grandsons of the Mahomedan Prophet. Syud means in Arabic the chief of a clan, and that word is implied by way of eminence to all such persons.

2.—Sheikh is a particular tribe which resides in Arabia, and is the foundation of the tribe of Synd.

3.—Moguls derive their origin from Persia and Tartary.

4.—Afghans, from Afghanistan.

The ancestors of all these tribes colonised India during its invasion by the Mahomedans, a thousand or nine hundred years ago.

45. *Moollah, or Toork.*—These castes are descendants of converted Mahomedans. 250 years ago, in the time of Nawab Roostum Khan, the founder of Moradabad, a Thakoor of the Moradabad District named Golab Singh embraced Mahomedanism, with the view of obtaining some landed property which his brother refused to give him, and by this means obtained one-half of it. He was named Gholam Nubee, and is the progenitor of Moollahs. The Toorks, who call themselves the descendants of the natives of Turkey (Toorkistan), are in reality those of converted Hindoos. They inhabit throughout the Moradabad District.

46. *Murkar* is the name given to persons engaged in the manufacture of *choorets*—bracelets made of glass, shell lac, or other light material. This trade has by usage become the occupation of a distinct class.

47. *Kassab (butcher)*.—The butchers have no doubt sprung up from one of the four tribes constituting the Mahomedan population, and in course of time the occupation of killing cattle and selling meat became the trade of a distinct race. They inhabit throughout the district since the invasion of India by Mahomedans.

48. *Bhittiy*.—People of this occupation are all Mahomedans. There is no doubt they sprung up from one of the four tribes comprising the Mahomedans, though their occupation has separated them into a distinct caste. They inhabit throughout the district.

49. *Jalakas*.—Derive their origin from the tribe of Sheikh. They inhabit throughout the district.

50. *Razrez*.—Call themselves descendants of Sheikh. They reside throughout the district.

51. *Bhuttiaral*.—These are descendants of members of the household establishment of the Emperors Shere Shah and his son, Suleim Shah, whom the Emperor Hoornayoon, after defeating Suleim Shah, had, in order to revenge his usurpation of the empire from its legitimate sovereign (*i. e.*, himself), doomed to pass their lives in servitude at Caravan Surais constructed by himself, *i. e.*, to support themselves by administering to the wants of travellers. They are divided into two classes called Shere Shahi and Suleim Shahi. The former, by way of contradistinction, wearing petticoats, *i. e.* *kangris*—the latter drawers, or *pajamahs*. They are called *Bhuttiarahs*, because descendants of members of the household establishment of the two above-named Emperors, who belonged to the Afghan tribe Bhuttee.

They are everywhere in the Moradabad District.

52. *Kanganek*.—Grocer. It is no caste, but whoever takes the profession is called by that name.

53. *Sikaler*.—Burnisher. Ditto.

54. *Bamukar*.—Bamboo-cutters. Ditto.

55. *Krangar*.—Painters. Ditto.

56. *Tikchi*.—Cook (confectioner). Ditto.

57. *Bhullar*.—Cartman or Cart-driver.

58. *Dara Dara*.—Musician.

59. *Bhaji*.—Mimicks (*makhil*).

*Mewatees.*—Two of the sons of Rajah Juswunt had once, on the occasion of their hunting excursion, caught and brought two wild cows. Their friends, taking pity on the calves which were left in the forest, taxed the young Rajahs with irreligious feelings displayed by them in that act, upon which their father turned them out of his house. One of them turned a freebooter, and directed his course towards Jumnndes, or country lying between the Rivers Ganges and Jumna, and, after making a great booty in slaves and property, returned to his native place, Mewat, which he continued to govern in the room of his father. He had, however, lost the orthodoxy of the Hindoo faith by leading a dissolute life, and forming connections with females of different creeds and persuasions during the period he roamed about as a freebooter. His descendants are Mewatees. They are all over the Moradabad District, having settled themselves there by migration from Meerut.

- 64. *Dhoonna* (cotton-corder).
- 65. *Burhyee* (carpenter).
- 66. *Lohar* (blacksmith).
- 67. *Telee* (oilman).
- 68. *Ghosee* (milkman).
- 69. *Durzee* (tailor).
- 70. *Chheeppee* (calico-painter).
- 71. *Memar* (mason).
- 72. *Buujarah* (those who load cattle and convey articles of trade from one place to another).
- 73. *Thuterah* (brazier).
- 74. *Mochee* (cobbler).
- 75. *Dhobee* (washerman).
- 76. *Bazeegur* (juggler).
- 77. *Chirreemar* (bird-catcher).
- 78. *Kan Mail* (ear-cleaner).
- 79. *Ranghur* (converted Mahomedans).—Their ancestors were Rajpoots, who embraced Mohomedanism during the reign of the Emperors of Delhi professing that creed.

All professional men, both of Hindoo and Mahomedan faith.

### BUDAON.

*Memorandum on the Prevalent Castes, compiled by C. P. Carmichael, Esq., Collector, dated 1st May, 1866.*

THE prevalent castes in this district are, amongst Mahomedans, Sheikhs and Puthans, and amongst Hindoos, Brahmins, Thakoors, Aheers, and Koormees. The landed communities of the district consist in the main of these tribes, though other inferior castes, such as Banneahs in particular, have of course crept in; and here and there will be found Kahars, and even Guduriyahs, as landlords.

Of the sub-divisions into, and origin of, the lower castes, I shall have occasion to speak hereafter. For the present I take up, in the order of time, the history of the more prominent and ruling castes, and first the Hindoo portion of these. And here I must premise that the information regarding the first advent and location of these (Hindoo) tribes in this district is in great portion matter of tradition; but I have no doubt that, with some amount of fable, there is also a large admixture of truth in the narrative.

*Brahmins.*—In 491 *Serbati*, in the reign of Rajah Melipal, a Brahmin of the name of Sooraj Dhuj, a man of noted learning, came from Delhi for the purpose of giving instruction in the *vedas*. He soon collected a large body of scholars, and, having established his reputation, finally settled at Budau; and people of the same persuasion followed from other parts of the country. Brahmins are, strictly speaking, only of one caste, but known by different names, adopted from the parts of the country from which they came, such as Kunoujeahs from Kunonj; Altheelus from Maithul, &c.

They are found in all parts of the district, intermingled with other classes, but not occupying any separate portion by themselves.

*Takwars and Terars.*—In 540 *Serbati*, Rajah Sankpal, of the Tomur tribe, conquered this part of the country, and his followers settled here in large numbers; and many families still occupy a number of villages in Pergunnah Oojhanee. The Tomurs were subsequently conquered by Rajah Hirnud Pal, of Kumpil, since which their designation has been changed to Jungarabs, or “the defeated.”

*Jungarabs.*—This is a very large class of Thakoors, residing quite distinct from other classes in Pergunnah Datagunge, on the right bank of the Ramgunga River, and are known as “Turai Jungarabs,” in distinction to those who inhabit Pergunnahs Futterapore of Bareilly, and Kheyerah Bujhera of Shahjehanpore, who are known as “Bhoor Jungarabs.” The latter class is considered the most respectable, and are large landholders.

*Bais.*—This class of Thakoors reside chiefly in Pergunnah Kote Salban, and scattered portions of them are to be found in other parts. The original Thakoors of Pergunnah Kote Salban were of the Gera tribe; but about 300 years ago they were driven out by a large body of the Bais Thakoors, headed by Duleep Singh, their chief, who, it is said, came from Baiswara, in Oudh. He had two sons, Rae Singh and Kurun Singh. The descendants of the former are known as Raes, and of the latter as Chawdhrees. Chundun Singh and Buldeo Singhi, of Bhanpore, are of the former, and Bukt Singh and others, of Gundrowlee, of the latter.

A few families of Bais were settled in Pergunnah Saheswan, and occupy villages between the Mahana Nuddee and the Ganges, in the tract known as the Baiswara. Abiding there in the same tract are the Georars, and among these again are several Muhammadan families, one of the tribe having turned Mahomedan in the reign of Ali-a-din Ghoree. These men are known by the name of Non Mooslims. They still keep up some of their old Hindoo customs, such as consulting a Brahmin on the occasion of the birth of a son, wearing the *dhoti*, and, till of late years, going to bathe in the Ganges on occasion of Hindoo festivals. The two tribes seem to live on good terms with one another, each party inviting the other on occasions of marriage, &c., and other festivities.

The lands of Rajpoorah and Usudpore originally belonged to Thakoors of the Burgoojir tribe, who at some distant period emigrated from Jeypore: but these gradually gave way to this race of Ahcers, who have acquired, through their energy and enterprise, both influence and wealth. They hold land very extensively in both pergunnahs. They also occupy some villages on the bhoor of Pergunnah Suheswan.

There are very few families of the Burgoojir tribe of Thakoors now left.

*Koormees*.—This class of men occupy clusters of villages in Pergunnahs Budaon and Oojhance; but they are not as a body very numerous. But little is known of their origin: it is supposed that they came from Kunouj.

*Mahomedans*.—Here we have history to fall back on, and the first data go back to A. D. 1175.

In the year 593 *Hijree*, Kootub-ood-deen, Emperor of Delhi, marched towards Budayoon, and obtained by conquest the province of Kuther. From that period until 1162 *Hijree*, corresponding with 1746 A. D., these provinces proved part of the dominions subject to the Emperor of Delhi.

On the death of Ahmud Shah, this country fell into the hands of Ali Mahomed, who on his deathbed entrusted his kingdom to three of his Pathan chiefs. During the captivity at Delhi of his two eldest sons, Fyzcollah Khan and Abdoolah Khan, and the minority of his two youngest, Sadoollah Khan and Mahomed Yar Khan, these chiefs—by name, Hafiz Ruhmut Khan, Futteh Khan (*khansamah*), and Doondee Khan—divided Rohilcund amongst themselves, giving to the two youngest sons of Ali Mahomed a provision in money. The two eldest subsequently obtained their freedom—Fyzcollah Khan getting, as is well known, part of the province of Rampore, and Abdoolah Khan the pergannah of Oojhanee. His old palatial residence still exists in the qusbah of that name, and his tomb, a handsome building, on the outskirts of the same town. Pergunnah Oosaith was tributary to Sufdur Jung. On the death of Ali Mahomed, he sent Kaem Khan Bungnsh with a large army to drive the Pathans out of their newly acquired territories. The Pathan chiefs, Hafiz Ruhmut and Bukshee Sirdar Khan, defeated the Bungush at a village called Douree Russolpore, about three miles to the south-east of Budaon.

The battle-field is shown to this day, and the superstitious villagers declare that the phantom armies also are to be seen occasionally at night. In the division of Rohilcund which followed, the pergannahs of Budaon were thus allotted:—

Budaon and Oosaith,—Futteh Khan, *khansamah*.

Sulempore,—Hafiz Ruhmut Khan.

Oojhanee Suheswan,—Abdoolah Khan.

Kote Salghan,—Sirdar Khan, Bukshee.

Rajpoorah, Usudpore, Islamnugur, Bisowlee, Sutasee,—Doondee Khan.

As in Oojhanee above noted, so also in the several towns of Budaon, Bisowlee, and Oosaith, old and handsome buildings are still extant as memorials of the Pathan rule. Colonies of Mahomedans in large numbers are also to be found in the qusbahs of Kukraluh, in Pergunnah Oosaith, Suheswan, in the pergannah of that name, as also in Islamnugur and Rajpoorah, the chief towns of those two pergannahs. The sites chosen by the Mahomedans for their locations evince great judgment on their part, for they are undoubtedly the finest and healthiest spots in the whole district.

At Suheswan there is a sprinkling of Syuds, as well as Sheikhs and Pathans. These, the Syuds, are supposed to have come to Suheswan in the time of the Emperor Hoomayoon: they were the Cazees and Mooftees of the pergannah.

It remains but to notice briefly the sub-divisions of caste which in the course of time formed themselves, and took their origin from the primary castes; and here, as I

have nothing but simple tradition to rely on, I am averse to record much. But there is at least no harm in repeating the little information I have been able to gather on the subject.

Aheers are supposed to have sprung from the intermarriage of Brahmins with women of the Bais Bunneah caste.

Kabars are supposed to be the offspring of Soodra mothers and Chuttree fathers.

Chumars, again, to be an intermixture between the Pusia and Sweeper tribes.

Of the other tribes I can get no reliable information.

### BAREILLY.

*Memorandum on the Sub-divisions of Caste, drawn up by Baboo Rajkissen Mookerjee,  
Head Clerk, Collector's Office, Bareilly, dated 7th August, 1866.*

BEFORE entering upon the points noticed in the orders of the Board No. 46, of 18th January, 1866, I think it would not be uninteresting and out of place if I attempt to give a brief and rapid sketch of the antecedents of this district, so far as I have been able to ascertain. I do not and cannot vouch for the accuracy of the narrative, for, as it is well known that there are no authentic works to assist me in the matter, I merely give the facts as I have been able to gather from conversation with the intelligent native gentlemen of this city, and from certain extant manuscripts in possession of some of them.

2. The country was previously covered with dense jungle, and sparsely inhabited by Aheers in charge of herds of cattle, sent here to graze by rajahs and other large cattle-owners. A little cultivation was also here and there attempted for providing their own simplest necessities. The country was then called Tappa Aheeran. Matters continued in this primitive state till the subjugation of Hindustan by Timour, and his ascension to the throne of Delhi, when, the Aheers becoming turbulent, Rajah Khuruek Singh and Rao Hurree Singh, feudal lords of Tirhoot, were deputed by the Emperor to bring them to their senses. They came to the place, easily routed the ill-formed and undisciplined Aheer hordes who opposed their progress, and finally took possession of the country. Timori's lieutenants being of the Kuther caste, the country was named Moolke-Kuther.

3. Some of the relatives, attendants, and retainers of the two brothers went to Powayen, Khnrrul, and other places in the Shajahanpore District, where, forcibly or otherwise taking possession of a large number of villages, they became talookdars. A second party went to and settled in Chowpalla, now called Moradabad, after the name of Moradbuksh, son of Shahjahan, in whose reign the district was subjugated from the Kutherias.

4. The now ruined feudal family of Sheesgurh is descended from Khuruek Singh, and the Rajah of Khatar and Talooqdar of Mehal from Rao Hurree Singh.

5. At or about this time one Basdeb and his brother, Burreldeb, of the Kutheria caste, built a small town, now called the old town, erected a fort, the ruins of which can still be seen, and called the settlement after their joint names Bas Barell, which in course of time became corrupted into Bans Bareilly, the present name of this city and the district.

6. In Akbar's time the management of the country was withdrawn from the Kutherias.

7. In the reign of the Emperor Alumgheer one Rao Mokoond Rao was nominated to the Soobahship of the district. On his arrival he built a temple, erected a fort

near the now Moradabad entrance of the city, the debris of which was subsequently—i. e., after the cession of the country to the British—sold by the then Collector, Mr. Bonklerson, and thus laid the nucleus of the present town. The Shahabad and Alumgirree gunges were also built by him, and named after his master, the Emperor Shahjahan; Mohulla Mukrundpore, adjoining the civil lines, after his own name; Karpore after his father, Koer Sen's name; Beharecpore and Molookpore, after his brothers, Beharee Lall and Molookelund's, names: in short, set about in earnest building the city, which now has grown up to its present dimensions.

8. Subsequently, for some valuable services rendered by Nawab Ally Mahomed Khan, a Rohilla Chieftain, to Mahomed Shah, then Emperor of Delhi, the country was given him in feudal tenure. On his demise he was succeeded by his son, Fyzoolah Khan, who nominated Hafiz Ruhnum Khan to the Sub-Lieutenancy of Bareilly, Budawur, and Shahjehanpore, and Dody Khan to that of Moradabad and Bijnour. They subsequently became the virtual rulers of the country, and, owing to their being Rohilahis, and to the consequent exodus of a large number of their fellow-countrymen, the place was called Rohilend.

9. In 1777, Sooj-ood-dowla, the Nawab Vizier of Oudh, conquered the country with the assistance of the British, and on 10th November, 1801, Rohilend was finally ceded to them.

10. Now as regards the mode in which the men of the different castes came to and settled in the district.

11. The mode of advent into the country of the Abbers, Kutherias or Thakors, and Pathans has already been explained above: for that of the others no special cause can be assigned. They all came under the operation of the general causes which work out the reclamation and settlement of a new country. Some came on service, such as the majority of the Kaethis, Khutrees, &c.; some came seeking for livelihood, and, succeeding in their object, they settled in the country of their adoption; others again, in the pursuit of their respective professions or trades, such as the Brahmins, Buncials, Oilmen, Washermen, Carpenters, Blacksmiths, &c., &c. There are again some who, having been persecuted elsewhere, were forced to leave their homes and come to this district, where, finding shelter, they eventually took up their permanent abode. Under the last category came the now well-to-do Races of Pillibheet, who came from the Punjab.

12. I now proceed to the question of sub-divisions of caste. The question, I confess, is a very difficult one, and rendered more intricate in the absence of all authentic and faithful work on the subject. In the books which are available for reference the facts are so commingled with ridiculous traditions and ludicrous stories of mythology, that it is very difficult to separate the one from the other. Almost all the sub-sects claim their descent from one or other of the heavenly bodies, or of the several millions of Hindoo mythological deities. However, I have made an attempt to separate the chaff from valuable historical facts, and the result is embodied in the following paras.

13. Originally there were only four castes amongst the Hindoos—1st, Brahmins, i. e., priests, lawyers, and professional mendicants; 2nd, Chuttries, i. e., the governing class; 3rd, Byshas, traders and cultivators; and 4th, Soodras, who had menial services assigned to them. From these four primary classes have sprung up the present scores of sub-sects we find in the country.

14. First, as regards the Brahmins. Originally there was only one class of Brahmins, called Sunadh. Subsequently they emigrated towards the Vindyan chain, and those who settled on the south of it took the name of Punch (i. e., five) Dravir, and those on its north, Punch Gour—those who did not so emigrate, retaining their original name of Sunadh. Under the first there are again five sub-classes, i. e.—

- 1.—Goozrattee, from the men having settled in Goozrat.
- 2.—Dravir, from Dravar, near the River Nurbudda.
- 3.—Maharast, from Maharatta.
- 4.—Tilung, from Tilung.
- 5.—Kurnatueh, from Carnatic.

Under Puneh Gour have sprung up a like number of sub-classes, each being called after the name of the country where they settled, i. e.,—

- 1.—Gor, from Gor, in Bengal.
- 2.—Sursooth, from the name of the stream Surosottee, on the banks of which they settled.
- 3.—Kankoobj, from Kunnunj, in the district of Furrnekabad.
- 4.—Maitlul, from Mithila, near Tirhoot, in Bengal.
- 5.—Ootkal, *pundaks* or priests of Juggurnath, of Cuttaek.

Besides the above, there are nine additional classes of this sect, but they do not appear to be of pure blood, though they would, if questioned, vehemently assert their claim to it.

- 1.—Mathoor.—Chowbeys of Muttra. Rumour has it that the men were previously Jats.
- 2.—Mugut.—Priests of Gya, in Behar.
- 3.—Poukurn.—Priests of Pooshkar, in Ajmere.
- 4.—Goutum.—Alleges to be descended from a saint named Goutum.
- 5.—Ehbassy.—Priests of Buldeo, near Muttra.
- 6.—Mohaverry.
- 7.—Golab Poorub.
- 8.—Pandey.
- 9.—Tuggah.

There is another sub-sect which I omitted to mention before,—I allude to the Paharee Brahmins. Some eight centuries ago the then Rajah of Nepaul, with the view of inducing the different sects of Brahmins to have intermarriage between them, sent for them. Brahmins of seven out of the ten sects went to Nepaul, acquiesced in the proposal of the Rajah, and settled in the country. The descendants of these are called Paharee Brahmins, probably from their having settled in the *pahar*, which means a mountain. All the several branches now form each a distinct sub-sect, having no intermarriage between them; nor will the members of one mess with those of any other class.

15. *Byragee*.—This is an offshoot of the Brahmin class. The founder of this sect was one Nathjee, born somewhere near Indore. On being grown up, he left his house, took the hermit's staff, and made one disciple, named Jumnij. The latter, again, had four disciples, and the descendants (disciples) of these four formed themselves each into a distinct sub-class, being called after the names of their respective *gooroos*. Two additional classes were formed by one Ramanij, also born in Indore, thus making up the total sub-sects of Byragees to six—the word *byragee* meaning a hermit.

16. *Goshyens*.—These are, like the Byragees, hermits by profession, and a branch of the Brahmin sect. The class was first formed by the famous Shunkur Aeharij. He had ten disciples, and those made by each formed themselves into a separate and distinct sub-sect, called after their respective names. There is a story to the effect that Shunkur Aeharij was a great friend of Mahadeo. The wife of the latter was on one occasion all be sprinkled with blood in killing an enemy, and the cloth she had on her thoroughly saturated with it. Mahadeo, in honor of his virago wife, and Shunkur Aeha-



having built a temple to Sree Basub, a Hindoo goddess, Scrat Dhoj, Kcol Shresta, Umist Kurn, Balmik—the fourth being the descendants of Rajah Kurn, and the fifth the disciples of a saint called Balmikee.

24. *Bunneahs*.—These are descended by the back stair from one Bhoo Dutt, son of Judeo Chund, of the Byas caste, who came from Orissa, settled somewhere in Odah, and is alleged to have opened the first banking-house in India. The illegitimate children quarrelling amongst one another, migrated to different parts of the country, taking their names mostly from the places where they respectively settled—for instance, Agurwalla from Agroha, in the Georgaon District; Sumbhulee from Sumbhal, in Moradabad; Amrohee from a place of that name in the same district; and Rohtuckee, from Rohtuck, in the Punjab. Koor Tunnyas are the issues a Bunneah had by a spinster—*kooress* meaning an unmarried woman, and *tunoy*, a Sauserit word, meaning a son. We have in this district the following sub-sects of Bunneahs:—Agurwalla, Koor Tunya, Omray, Dharr Omray, Unkbar, Rohtunna, Chowseynee, Khundelwar, Pailewar, Burnwar, Rustakee, Mohessury, Rohtuckee, Maharrey, Amrohea, Sumbhulee. The origin of Nos. 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, and 14, I regret I have not been able to trace.

25. *Dhoosur*.—These are the children of an illegitimate offspring of a Byas, born on the Dhoosur mountain, in the Goorgaon District, hence called Dhoosur.

26. *Mahajin*.—These are the illegitimate children of a man called Jin, hence called Mahajin, which in course of time became corrupted into Mahajua.

27. *Soodras*.—There are three grand sub-divisions of this sect—the first, called Octum, which means first-rate quality; the second Muddhum, which means average; and the third Uddhum, or of inferior quality. A memo. showing the different sub-classes under each, and how they took their origin, &c., is given in the appendix.

28. Amongst the Mahomedans, as amongst the Hindoos, there are only four primary sects—Syuds, Sheikhs, Moguls, and Puthans.

29. *Syuds*.—In reality there are three sects of Syuds, known as Hussnee, Hosseinee, and Hussun-ool-Hosseinee. They are all descended from Fatima, daughter of Mahomed. The first are the children of Hussan, the secoud of Hossein, sons, and the third of Hosseinee, daughter, of Ally and Fatima. Besides the above, several other sects of Syuds are met with now; but they took such names from those of the places whither they emigrated, and some from the names of some or other of their respective ancestors, such as Bugdadce, Tabrezee, Shubedee, &c.

30. The different sects of Sheikhs we have now are all called after the names of their ancestors, such as Osmanee, descendants of Osman; Olwir, of Ally Abbassee, of Abbas, &c., &c.

31. *Kumboks*.—These appear to be the converts into the faith of Islam from the Hindoo sub-sect of that name noticed against entry No. 9 in the appendix.

32. *Jojhas*.—The word *jojha* means stomach. These are a low class of Mahomedans, and are either converted Ruhtorees and other Rajpoots, or were the slaves of those tribes who, with their master, changed their religion for Islamism. They have amongst them three sub-sects, called Sheikh, Mogul, and Puthan. They are good cultivators, and are said to be very good ploughmen. As the ploughmen are generally of a dark, sun-beaten countenance, illsymmetrical, and are fat to an unpleasant degree, they were contemptibly nicknamed Jojhas.

33. *Meraees*.—These also appear to be converted Mahomedans, as well as the Guddees, who were previously Aheers, Goojurs, Telees, Buujaras, and Raes.

34. The Butchers, Jolhas, Munhars, Bhistees, Dhonas, Durzees, and Rungrez are all Sheikhs, but called after the names of the different occupations which they respectively follow.

## Memo. showing the Origin of the several Sub-sects which have sprung up amongst the Soodras.

Serial No.	Caste of Father.	Caste of Mother.	Caste of Offspring.	Remarks.
		CLASS I.		
1	Brahmin.	Soodra.	Bhat.	
2	Illegitimate son of a Byas.	Illegitimate daughter of a Khuttree.	Aheer.	
3	Aheer.	Outcast.	Goojur.	These men used to feed their cows on <i>gajur</i> , with the view of fattening the animals. They were accordingly nicknamed "Gajur," which in course of time became corrupted into Goojur.
4	Byas.	Byas spinster.	Sonar.	<i>Sona</i> means gold. The men, being by profession goldsmiths, accordingly took the name of Sonar.
5	Illegitimate son of a Byas.	Illegitimate daughter of a Chuttree.	Koormee.	These two appear to be of one and the same sect. The word <i>koormee</i> means one who gains his livelihood by cultivation. They did not give any rent to anybody, cultivating the fields on their own account. One of the men deviating from this rule was called "Kisan," i. e., one who pays rent for his holding; and the present Kissan are the descendants of this man.
6	Koormee.	Koormee.	Kissan.	
7	Sudra, brought up by a Brahmin.	Daughter of a Byas excommunicated from the brotherhood.	Malee.	This sect got its name from the word " <i>mala</i> ," which means a string or wreath of flowers. The men preparing such strings took the name of Malees.
8	Byas.	Unclaimed daughter of a Byas.	Tambollee.	These men were originally called Punwaree, which means betel-sellers, from the name of the occupation in which they were engaged. During the Mahomedan rule of the country the name was changed to Tambollee: <i>tumbol</i> , a Persian word, meaning the betel root.
9	Khuttree.	Slave girl.	Kumboh.	This man was an anathematized by his priest, for some wrong doing, that he should go to <i>Koombhee</i> , one of the seven hells, according to Hindoo mythology. The man was accordingly nicknamed <i>Koombhee</i> by his neighbours, which in course of time became corrupted into Kumboh. The Mahomedan Kumbohs appear to be the Islamised Hindoos of this class. The men changed their creed, but retained their original name.
10	Soodra.	Widow of some other caste.	Kahar.	This man was in the service of the Brahmins. He used to draw water, and do other menial service besides. On his marrying a widow, some of the Brahmins refused to use water fetched by him, while others winked at his act and agreed to continue his services. Hence the man took the name of "Kahar"— <i>ka</i> meaning water, <i>ha</i> , to discontinue, and <i>rah</i> means to continue. Even at the present time water fetched by a Kahar is not used by the Brahmins of all the sects.
11	Kissan.	Malee.	Moro.	These men used to plant slips or cuttings, hence called Moros— <i>moor</i> meaning a small branch, newly thrown out; and <i>war</i> means one who is proficient in anything.
12	Brahmin.	Illegitimate daughter of a Khuttree.	Nacee.	
13	Kissan.	Malee.	Kachee.	This is an offshoot of the Morao caste. There is a story current to the effect that a Morao frequently used to interlard his conversation with the word <i>ke-achie</i> . He accordingly was nicknamed "Keachie," which subsequently became corrupted into Kachie.

*Memo. showing the Origin of the several Sub-sects which have sprung up amongst the Soodras.—(Continued.)*

No.	Caste of Father.	Caste of Mother.	Caste of Offspring.	Remarks.
		CLASS II.		
14	Soodra.	The man took to wife his cousin.	Bhoorjee.	The man was, for his misplaced love, excommunicated from the brotherhood. His descendants were called Bhoorjees, which means parchers of corn, they having taken to that occupation.
15	Koormee.	Some other sect.	Gudureah.	The man used to go to the jungle to tend his sheep. The wild fruits which were ripe he used to take himself, giving the half-ripe ones to his flock. Now <i>gudur</i> means a half-ripe fruit; hence he and his descendants are called Gudureahs.
16	Friar.	Bhat.	Joshee.	This is a corruption of the word <i>jatishee</i> , which means an astrologer. The son of the Friar becoming an adept in casting nativities, was called <i>jatishee</i> . On his subsequently taking to evil ways, he was, out of contempt, called a Joshee. The children inheriting the father's nickname, gradually formed themselves into a distinct class.
17	Koormee.	Wife of some other caste.	Lohar.	Lohar means a worker in iron. The men taking to the work of a blacksmith were called Lohars.
18	...	...	Dorjee.	Two unclaimed children were brought up by a man of the Byas caste. They were taught the work of a tailor, hence called by that name— <i>doree</i> meaning sewing.
	Soodra.	Wife of some other caste.	Khuttick.	There is a curious story about the way in which this sub-sect originated. A Soodra had an illicit intercourse with a woman of some other caste. He used to go to her every night and knock at her door. He and his children which he had by this woman were accordingly nicknamed "Khutka," which means knocking. The word in course of time became corrupted into "Khuttick."

*Memo. showing the Origin of the several Sub-sects which have sprung up amongst the Soodras.—(Concluded.)*

Serial No.	Caste of Father.	Caste of Mother.	Caste of Offspring.	Remarks.
		CLASS III.—(Concluded.)		
28	Soodra.	Rajpeot.	Dhobee.	The word Dhobee is derived from <i>dho-na</i> , which means to wash. The man taking to washerman's work, was called Dhobee.
32	...	...	Bunjarah.	These are all descended from a posthumous child of Rajah Dine. The child went to the jungle, and his offspring taking to different occupations, came to be formed each into a different sub-class, called after the name of the occupation they respectively followed. Bunjarah from the word <i>bun</i> , forest.
40	...	...	Beldar.	
41	...	...	Lodhay.	
42	...	...	Tharoo.	
43	...	...	Bhogsah.	
44	...	...	Pasce.	
45	...	...	Buhilia.	
46	...	...	Bheel.	
47	...	...	Sounthal.	
48	...	...	Nut.	
49	...	...	Bazeegurh.	
50	...	...	Barrey Telce.	
51	...	...	Kurnatkee.	
52	...	...	Kusbee.	
53	...	...	Kunjur.	
54	...	...	Mehtur.	
55	Kissan.	Slave of a Byas.	Telce.	The man taking to oil-presser's occupation, was called Telce, <i>tel</i> meaning oil.
56	Soodra.	Ditto.	Korce.	Korce means a man who willingly takes the refuse of other men's tables. The men used to so eat the refuse, hence called Kordes. In the colloquial language of the country they are called Kordes.
57	Aheer.	Koormee.	Chumar.	Chumar is derived from the word <i>chum-ra</i> , which means skin. The men taking to the occupation of skin-dressing came to be called Chumars.
58	...	...	Dhoona.	Dhoona means a cleaner. The man taking to the occupation of cleaning raw cotton was called Dhoona.
59	Aheer.	Chumar.	Dhanook.	The Aheer had a very intelligent child, who got the name of Dhanook, which means intelligence.
60	Byas.	Woman of some other caste.	Rmnzance.	The women of this class are by profession prostitutes; but how they got this name I have not been able to satisfactorily ascertain.

### SHAHJEHANPORE.

*Note on the Castes and Tribes, by C. J. Daniell, Esq., Offg. Collector, and Mr. Pears, Assistant Collector, 31st May, 1866.*

THE tribes of Hindoos found in the greatest numbers in this district are as follows:—The Chundela and Katheya tribes, who, in the pergunnah of Jullalabad hold, the former 197, and the latter 49, villages. Different families of the Kunoujeea stock,

such as Sanadh, Misr, Sookul, and others, also hold 23 villages in the same part of the district. The Kayeth tribe, chiefly of the Suksena, Bhutnagur, and Siri Washub families, hold 18 villages, and were at one time more opulent than now.

In Khera Bujhera the prevailing clan is the Jungahara, and in Tihur and Jullalpore the same tribe in smaller numbers—the Bachhul and Kutharya being more numerous. Tomur and Gor are also met with. The Pathuk Brahmins hold some villages. The Buchul tribe appear to be the earliest recorded occupants of that part of the district lying to the north of Shahjehanpore, where there are also found Kutharyas in considerable numbers. The tract thus occupied includes the pergannahs of Negolee, Powayan, and Khotar. In the latter pergannah and its immediate neighbourhood the Kutharyas hold 147 villages. The Gor Rajpoots also have several villages in the same tract. There is also a tribe which is said to have descended from the Nepal Hills, now settled in Pullea, called Parbattee. The Buehul clan is again found in the Shahjehanpore Pergannah, where there are also Gor and Pomar families. The Buchul Thakoors hold 71 villages in this pergannah; the Gor Thakoors hold some 50 villages near Powayan, Seramow, and Khotar; and the Pomars, 36 in the same pergannah, in the same neighbourhood. The limits of this note do not permit me to particularize the sub-divisions of each of these clans which are to be found in the district, or to enter in detail into an account of other inferior or servile castes, which form a large part of its population.

As regards the origin of the tribes inhabiting the district, I gather from local traditions that Goojurs, Aheers, Bunjarahs, and Jats are the earliest known inhabitants, and that those tribes which have established themselves here in more recent times drove out or conquered them, to be themselves in turn in a great measure supplanted by Mussalmans from beyond the Indus. In the south of the district the Chundela tribe is the most powerful and numerous, and many years ago gave much trouble to Government from their intraetale and quarrelsome habits, by whom they were known as the Kunddhur Thakoors, from the chief village in an ilqua of that name, held by a numerons family comprising nearly 300 proprietors, of whom Rajah Dulel Sing is the head.

The tribe originally came from the Chundele Des, in Southern Bundelenand, where they are found in great numbers, under one Rajah Sirpal. His descendant in the fifth generation, Rajah Pirmal, moved from Sheorajpore (in Cawnpore) and occupied Mohumdabad (in Furrekabab), from whence the sons of his relation, Petamber Singh, by name Dhir Sah and Bhir Sah, crossed the Ganges and occupied Chuchnapore, a village belonging to the Chuchooa Koormees, in Jallalabad, and spread themselves over the neighbouring villages, seizing those they found deserted, and expelling the possessors of others when able to do so.

The Kunoujeen Brahmins appear to have followed the Thakoors both of the Chundela and Buehul clans, and to have received in gift, as religious offerings for their maintenance, the villages they possess.

The Rathores, who are not numerous in this district, though found very frequently on its southern border, hold one village, whieh they acquired through one of their tribe, Kasil, marrying the daughter of Suhdul, the Katheya Thakoor of Barah Knllan, who bestowed on him Mouzah Kajaree, Pergannah Jallalabad, which they still possess. This occurred some 400 years ago. The Katheya Thakoors state that they came originally from Jullunder,—a tradition similar to that of many tribes, e. g., Banjaras and Jats, &c., who describe their ancestors as being immigrants from the west.

Their settlement in this district is said to have taken place 300 years ago, when Rajah Mokut Sing came from Putialee (in Etah) and occupied Oosain (in Budaon), which was then included in the dominions of Rajah Jeyehund Rathore, of Kunouj. The name of the hero has been better preserved than the date of his conquest, as we find

that the Emperor Humayoon bestowed the government of Sumbhal on Askarry Mirza in the year 1532 A. D. The incursion of this tribe probably occurred much earlier, at a time when the Mussulmans had not established themselves in this part of the country, as the Kutharyas speak of their ancestors clearing the jungle and planting villages, and peopling the land with their tribe. The death of Jeychund, the famous Rajah of Kunoor is moreover placed in the era of Kootub-ood-deen at the end of the 12th century A. D.

The Pomar Thakoors, who hold between 70 and 80 villages in the pergunnahs of Jallalabad and Shahjehanpore, describe themselves as coming originally from Oojein, in Central India, under the leadership of Rawut Singh, who seized on Kooreea Bans Kharia, in Pergunnah Shahjehanpore, and, clearing the jungle and expelling the inhabitants of neighbouring villages, established themselves in this part of the country.

The Gotum Thakoors, like all of their tribe, describe themselves as coming from Arghal of Pergunnah Kora (in Futtchporc), where a family claiming to be the head of the race is still to be met with. They hold 37 villages in the south of the district. The Budooreea Thakoors have only three villages, and the Chowhan Thakoors only two, in the south of the district. They are to be found scattered about in other parts. Some of the latter have also a zemindaree acquired by marriage in Pullea, a pergannah under the Turai in the north of the district. These tribes are respectively offshoots of the Budooreeas of Bah Pinahnt (in Agra), and the Chowhans of Mynpoory and Bowgaon (in Mynpoory).

The Gor Thakoors ascribe their possessions in this district to permission having been given them by the Emperor of Delhi to dispossess the Goojns of their lands in this neighbourhood, and that their incursion took place some 900 years ago, under the leadership of Khag Rae and Bagh Rae, who came from Oudh and took possession of 62 villages, of which they still hold 50.

They are allied to the Kutharyas, and, as these two tribes are found generally dwelling together, and the Gor Rajpoots claim to be Kutharyas, their immigration into this part of Rohilcund may be placed at a very early date, for in ancient times the province was called Kutheyr, as is said, from its being chiefly occupied by that tribe, whose warlike habits secured them from conquest by the Mussulmans until the era of Shahjahan.

Kutheyr, however, appears to have been often invaded by Mussulman armies; and many villages now inhabited by these tribes were included in the Sircar of Budaoor as belonging to the district of Gola; but they claim to have been independent of the Emperor of Delhi for three generations after Akbar's fiscal divisions of sircars and pergunnahs were framed.

The Rajah of Powayan is the head of the Gor tribe, and the Rajah of Khotar of the Kutharyas. His family have been settled in Khotar for three generations, in virtue of a grant from the Nawab Vizier of Oudh, who granted to it a large tract of wild, half-cultivated country on condition that the grantees would repress the depredations of a leader of dacoits, who at the time were ravaging the Nawab's territories,—a task which the influence of the Kutharya Thakoors enabled them to perform. The country inhabited by the Gor and Kutharya Thakoors is nearly coterminous with the pergannah of Gola, as described in the zillahbundee of Akbar's reign: but they spread themselves into parts of the modern divisions of Pillibheet and Luckeempore (in Barreily and Oudh) which were not altogether included in Gola. Whether the ancient town of Gora in Powayan or Gola in Luckeempore gave its name to this division, I am unable to say.

The same district was to a great extent peopled by the Buchul clan, and the Kutharyas state that their occupation of Eastern Rohilcund dates from the defeat of the Buchul Thakoors in one of the incursions of the Royal army, when the Emperor gave the Kutharyas their villages.

The tribe appears, under all circumstances, to have been established here from very ancient times. They are said to have occupied the chief part of the district of Gola, before mentioned, and are now to be found in parts of the Shahjehanpore Pergunnah, in Negohee and Tilbur. Their first appearance in this part of the country is said to have been in the year 1000 A.D., under the leadership of Daro Pai, who occupied some territory near the modern Futtakabad. They spread through the country in a northerly direction, and count among their famous men Rajah Ben, who founded Matee, which afterwards gave its name to one of the tappahs of the fiscal division of Gola. Elliot records their occupation in Eastern Rohilkund as antecedent to that of the Kutharyas, and local traditions confirm his view. From this tribe arose the family of Rajah Deo and his twelve sons, whose descendants, or rather those who claim to be so, are to be found scattered through the Shahjehanpore, Tilbur, and Furreedpore Pergunnahs. The pergannah of Negohee was occupied by this man's family. As late as the middle of the 16th century, Chatbi Singh, one of the tribe, obtained, partly by a grant of the Emperor and partly by violence, a territory extending over parts of the Kant, Powayan, Tilbur, and Shahjehanpore Pergunnahs; and at a later date one of his descendants obtained possession of Semureea, which, along with 70 other villages in these parts, is still in the possession of this tribe. One Rajah Tilokchund Buchal is said to have occupied Tilbur, and to have settled his tribe in Puttah Chireola, now called Jullalpore, driving out the Geojurs and Banjaras. The Kutharyas again appear on the scene, and local tradition survives of their coming from the neighbourhood of Benares, which confirms Elliot's view that they took their name from Kntehur, in the neighbourhood of Benares, and not from their connection with the Kutharia Gor Rajpoets, who assert their designation to be derived from *Kutheera*: "a carpenter." Their leader is said to have been one Nagdeo.

There are also found Tomur and Gor families. These are no doubt the descendants of the aboriginal inhabitants, the Banjaras, who number among the numerous castes of their claim both Tomurs and a family who call themselves Gor, from their descent through a Gor Brahmin, with whom one of their tribe intermarried.

The tradition that the Buchul tribe cleared land and settled themselves in Tilbur and Negohee indicates their origin as being more ancient than the Kutharyas, who only ousted the Geojurs in Jullalpore.

The Buchul tribe brought into the country the Pathnq Brahmins, who still own villages in Tilbur, which they received as a religious offering for their maintenance.

The tribe of Jungahara Rajpoets are chiefly found in the Khera Bujhara Pergannah—a modern fiscal division, comprised of the villages on the contiguous borders of the Tilbur, Datagunge, Furreedpore, and Futtiegunge Pergunnahs. There was formerly a tehsilee there, which has been removed to Tilbur. This clan has always had a name for fighting, and they state their designation to be derived from the words *jung*, war, and *lora*, a Baka word for *hungr* (hunger),—the men who hunger for war. It is a common joke against a Jungahara to say that their name means beaten in war, *jung lora*,—an interpretation which they will not admit to be correct. The tribe are found in other parts of the district, but their chief seat is in the neighbourhood of the Khera Bujhara Pergannah. Elliot gives some details of their history, which I need not repeat, as they have already been published. Their reputation as fighting men is joined to that of skilful agriculturists. Assisted by the fruitful nature of the soil, watered by two rivers and numerous wells, they are able to bring the cultivation of their villages to great perfection.

The Kayeths own 18 villages in Jullalabad, and have zamindarees in other parts of the district as well. They first got a footing in the neighbourhood by attaching themselves to the Mussulman rulers and jagheerdars on the south bank of the Ganges, who appear from time to time to have made incursions into Rohilkund, and to have maintained themselves in a precarious kind of way against the native inhabitants of

the province. The families in this district are chiefly Siri Bastub, Suksena, and Bhutnagar, from among the 12 sects descended from Chitr Goop's 12 sons.

In Jallalabad itself, which is owned by Brahmins and Kayeths, the Suksena tribe is found. They came as Canoongees from Shumsabad, the Mussulman inhabitants of which asserted a claim to the pergannah of Mehrabad (an old name for the Jullalabad Pergannah), and, when they could, enforced it. Among the ancestors of the Kayeths in this Pergannah, Kashinath and Dhiridhur are best known ; they assumed the office of Canoongee at the order of one of the Emperors, whose name is not ascertainable, when the Pergannah of Mehrabad was separated from that of Shumsabad. A family of Siri Bastub Kayeths settled in and acquired the property in Jallalabad. They came from Bhojapore, on the Ganges, but the date of their arrival is not easily to be fixed. They ascribe their removal from there to have been occasioned by the Mussulmans having been defeated in war, and that they shared their expulsion.

There is a tradition that 50 villages in Jallalabad were in very ancient times held by Synds, who maintained themselves on the north bank of the Ganges by the assistance of their brethren in Shumsabad, but that they were driven out by an incursion of Rajpoots, and have now only four villages in their possession. The town now called Jallalabad is said to have been first known by the name of Kurnnkolapore Patheyn, in the era of Rajah Prithee Raj of Hustinapoora (Delhi); and it next was occupied by some Jogeess, from whom it derived the name of Jogeepore, and retained it until Jullalood-deen Akbar obtaining possession of it, called it after his own name; that Hafiz Rehmat Khan, the Nawab of Bareilly, built a fort on the khera in the village. The village is partly owned by Kayeths as above-mentioned, and partly by Kunjeen Brahmins, who were brought into the country by the Chundela and Buchul Thakoors.

The Mussulman proprietors in this neighbourhood are chiefly Euzofzaie Wurukzaie, and Mahmund Afghans, who were brought into the country in the following manner :—

The site of Shahjehanpore was formerly called Noner Khera, and its neighbourhood was inhabited by Goojurs, defended by a fort at the junction of the Gurra and Kanhout Rivers, built by Maghi and Bhola, two of their leaders.

In the time of Shahjahan, Emperor of Delhi, Diler Khan and Bahadur Khan, two soldiers of fortune who held the Kanouj and Calpee Sirkars in jagbeer, suffered a loss of five lakhs of rupees of property at Kant, which was on its way from Delhi to Kunouj. They received permission from the Emperor to punish the plunderers, and Diler Khan marched with an army, and, in a fight at Chinnor, near Shahjehanpoor, defeated the Buchul and Gor Thakoors who were opposed to them. 1,100 Mussulmans fell in this action, and 18,000 men, women, and children of the Hindoos were killed in fight, or massacred by the victorious Pathans.

The tombs of those who fell on that day are still visited at the two festivals of the Eid by their descendants, who resort there to perform the ceremony of *Fatihha*. Diler Khan announced his victory to Shahjahan, who bestowed on him 14 villages and ordered him to build a fort, which he accordingly erected on the Noner Khera, near the junction of the Kunhout and Gurrah Rivers—where the Goojurs had built one previously. He caused two mohallas to be built, and called them Dilergunge and Bahadurgunge, after himself and his brother.

Bahadur Khan was at this time engaged in the Emperor's war with the tribes beyond the Indus, and, at the invitation of Diler Khan, he brought with him a large body of Afghans belonging to 52 different tribes who settled around the fort, and built for themselves, tribe by tribe, separate mohallas. Of these 19 remain to this day, called by the names of the tribes inhabiting the mountains beyond the Khyber. The population of the new city was further increased by the forcible conversion of numbers of Hindoos into Mussulmans, who settled themselves therein. Thus was the city founded;

The Mussulman proprietors in the district are descended from these Afghans, and have in the course of time succeeded in extending their property and in ousting the Hindoo proprietors. Many, too, have received grants from the Emperors or the Nawabs who at different times have ruled this province. The Afghan element in the population has obtained for the Mussulmans of the district a reputation for activity, courage, and boldness second to that of no men in Hindustan, and, until recent events showed them to be ambitious and impatient of foreign rule, no class of men were more sought after as soldiers than the Rohillas of Rohilkund.

There are also to be found Sheiks, Syuds, and Moguls, with other inferior classes of Mussulmans, either employed in trade or manufactures, scattered all through the district, of whom no particular mention need be made, as they cannot be counted, either by reason of their wealth or influence, among the chief tribes of the district.

### TURRAI PERGUNNAHS.

*Memo. on the Prevailing Castes, by E. Colvin, Esq., Superintendent, dated 28th April, 1866.*

THERE are only two tribes in the Turrai which call for remark. The others have moved in from neighbouring districts at various periods; and information regarding them will be forwarded in the report of the district in which they preponderate, as, for instance, the Rauns in Pilibheet.

2. The two castes and tribes above referred to—namely, the Bhooksas and Tharoos—are unable to afford any information regarding the period or the reason of their settling in the Turrai, beyond that the former state that they came from Dharanugger, and the latter from Chittour.

3. Sir H. Elliot, under the head "Bhooksa," states that "the Bhooksas claim to be Powar Rajpoots, and assert that their chief, Udqa Jeet, was driven from home and home in quarrel he had with his brother, Jugut Deo, the Rajah of Dharanugger, and came to dwell with a few dependants in Bunihsa, a village in the Oudh territory." He then proceeds to state that they successfully aided the Rajah of Kumnon, and settled chiefly along the line of springs which rise at the foot of the Bhabur. In a note in page 71, he expresses his opinion that "there may possibly have been some connection between the Powars and Bhooksas."

4. The Bhooksas still claim to be addressed as Thakoor, and a few wear the thread, or *janaee*. Sir H. Elliot, in page 258, under the article "Des," alludes, among others, to a district entered in the ancient registers in Sirear Kumaon as "Bhooksar, now Kilpooree and Rooderpore." Bhooksar is the name still used for localities inhabited by Bhooksas, without reference to any particular boundaries, as Tharoat signifies tracts inhabited by Tharoos.

5. The Tharoo traditions state that they come from Chittore, and refer to Jaimal and Puttah. They state that they were driven from their home, and settled here. The reference would appear to indicate the third sack of Chittore—i. e., that by Akbar, about 1560 A.D. They claim to have been originally Rajpoots, and state that their ancestors lost their caste by taking to intoxicating liquors and rearing fowls. I have never heard from them any allusion to a Goorkha or hill origin, an idea which their type of feature itself suggests. The Tharoos, as the Bhooksas, are sub-divided into *gots*; and interspersed with them are other tribes, who are generally called Tharoos, but who are quite distinct, such as Gaharwar, who claim to be Rajpoots and are probably some of the Gaharwars whom Sir H. Elliot describes in page 437 as a most interesting race, over whose origin and lineage much obscurity hangs. These never intermarry or eat with the Tharoos, abstain from liquor, and never rear fowls; others again, as Dungras, are looked down on as a lower caste by the Tharoos.

6. Sir H. Elliot says, referring to Bhookas, that "those who reside in Kilpooree and Tubna are said occasionally to intermarry with the Tharoos;" and states them to be "a tribe still inhabiting the forest under the hills from Poorunpoor Tabna, on the Sardah, to Chandpore, on the Ganges." At present no village of Bhookas is situated to the east of the Kiteba or Gola River, which is about 30 miles west of the Sardah River, and which is the existing boundary between the two tribes. The Bhookas range from its west bank to the Ganges, and the Tharoos to the east, as far, I believe, as Goruckpore. I have never heard of the two tribes intermarrying; indeed, the Bhookas marry on attaining puberty, while the Tharoos are married as young as their means will permit. Cases occur of men of one tribe eloping with women of the other, and a small village exists chiefly inhabited by the progeny of such left-handed marriages. It is situated exactly between where the Bhooksa villages end and the Tharoo villages commence.

7. Either tribe claims superiority in caste, and repudiates any attempt at tracing them to a common origin, or of any connection between them; nor is there in my opinion any evidence on which such an attempt could be based. Their claims to respective superiority, however, rest on very small grounds,—the Bhookas charging the Tharoos with rearing fowls, which they do; while the Tharoos say Bhookas sell flesh and fish, which they deny indignantly.

8. It is a circumstance worth remarking that two tribes, under such similar circumstances, should have kept so distinct while living in such close proximity. They are both superstitious, and, as a rule, truthful, much given to intoxicating drink, and not very chaste; both more or less migratory, only continuing to cultivate the land until it is exhausted, and then moving off to fresh grounds; both utterly reckless with water, with which they inundate their fields, if allowed to, and utterly careless of the swamps they may be forming—indeed, most of the worst swamps could be easily proved to owe their origin to the rude irrigating means used by these people. Both tribes are supposed to be adepts in magical arts. A few Bhookas in conversation with me have claimed such powers for persons of their caste; but generally they laugh at the idea, though they attribute their comparative immunity from marauders during the disturbances caused by the Mutiny to the general belief in their superhuman powers, which the Desees, or plains-people, entertained. At the same time they have the greatest confidences in their *bararars*, or medicine-men, who are consulted on every occasion, and who mulct them heavily for their services.

9. As a general rule the Tharoo is more intelligent than the Bhooksa: he thoroughly recognises the advantage of education, and only objects on the score of losing the labor of his lads; while the Bhooksa will not send his sons to school—at all events I have never succeeded in persuading them to do so.

10. Neither of these tribes attempt to offer any suggestion regarding the origin of their names. A Tharoo, it is true, will say that "We came to live in the Turrai, and became Tharoos;," but if the commonly-accepted derivation of Turrai, i. e., *turra hua*, to be wet or damp, is the true one, the initial *t* of the Tharoo is unaccounted for. The word Taroon, however, by which they are commonly known, has no sound of the *h*. But if they derived their denomination from the locality, the application must have been given by others, for among them the word Turrai applies to the low-lying land which is situated between the springs of the Chooka (which rises below the high bank, bounding the forest which intersects Pergannah Bilberee) and the River Sardah. The spring level is here close to the surface, and the tract appears in years gone by to have been an island, or attached to the east bank of the Sardah River. The soil is wet and damp in the extreme, and is termed Turrai in opposition to the comparatively higher land which constitutes the tract known by others as the Turrai. The Bhookas have no suggestion to offer on the origin of their name: they may have been called Bhookas from settling in Bhookas, i. e., Kilpooree and Rooperpore. I gather from Sir H. Elliot that Udqa Jeet, whose descendants they are said to be, was Rajah of Dhar in the first half of the 11th century; but

I have no means of ascertaining the date of the ancient register referred to in para. 5, but probably it was of far subsequent date, so the country may have taken its name from its inhabitants.

11. It is uncommon to find a Bhooksaa village with the same name as a Tharoo village. If the Bhooksas had gradually retired before the Tharoos from the Sardah to the Golah, names still common among them might be expected in the three pergunnahs inhabited by Tharoos east of the Golah, alias Kitcha, River; but I do not know of any instance, except such common names as Biria or Muhola, which offer no clue; and where Bhooksas are found living in villages called Khanpoor, Hooscinpoor, Futtohgunge, and Deemurkhera, any attempt at tracing them through their village names is hopeless.

12. Neither of the tribes have any acknowledged leaders, through whom, or through whose title, a clue might be obtained. The office *buriwick* or *burbalk* of the Tharoos, being hereditary, continues in certain families; but they now exercise no function. It appears to have been given to certain Tharoo head-men by Kumnon Rajahs for the reason assigned by Sir H. Elliot in page 141 of his *Supplementary Glossary*. The Bhooksas in the Turrai still recognize the authority of a man who is, I believe, a resident of a village in Kasheepore; but this authority appears also to have been conferred by Kumaon Rajahs, and is chiefly exercised in settling private disputes relating to family matters, and it is generally exercised by administering a whipping with a cloth.

13. Tharoos in this district declare themselves distinct from those who live to the east of the Kanaita River, in Ondh, whom they declare to be a very inferior caste,—a compliment invariably returned by the few Tharoos I have met from that locality. They do not intermarry.

14. Neither of these tribes claim for their ancestors the credit of excavating the tanks, erecting the buildings, or sinking the masonry wells, ruins of which still exist in the Turrai; nor do they connect them in any way with their own history. To this day neither the Tharoos or Bhooksas build even earthen walls for their houses, which are made of posts driven into the ground, with beams resting on them. The walls are made of reeds, locally termed *tanl*, tied with grass, and generally smeared over with mud and cowdung, with a thatched roof. The Tharoos keep their residences scrupulously clean. For wells, which they only use for drinking purposes, and never for irrigation, a hollowed tree is sunk into the ground. They employ hill or plains men as *lohars*, &c., which all tends to prove that they never possessed knowledge sufficient to admit of their erecting the places and wells above referred to.

15. Generally, all that can be considered as tolerably certain is that the Bhooksas came about the 11th century from Dharannggur, and the Tharoos in the 16th from Chittore, into the Turrai, which they sought as a refuge, and which tract was never practically under Mahomedan rule, and indeed was looked on as wild and dreadful by the troops of that power till the time of the Rohilla Pathans; that these tribes assisted the Kumaon Rajah, by whom they were protected, and from whom they received *sunnuds*, &c.; that they were ever, as now, distinct; and that they were probably different branches of Rajpoots.

### MUTTRA.

*Memo. on the Prevailing Castes, drawn up by C. Twigg, Esq., Assistant Magistrate and Collector, dated 3rd May, 1866.*

1. The subject is interesting, but an extremely difficult one. The Hindu *Shasters* furnish us with a mass of conflicting fables and fictitious genealogies, through which only broad facts are discernible; and local tradition either cannot reach back through so many changes and years, or, as in most cases, is silenced by the higher authority of the *Shasters*.

2. One of the oldest Sanscrit writings, the *Code of Manu*, says that the self-existent Brahma created from his own body, for the well-being of society, the four chief

castes, namely, the Brahmins, Chetrya, Vaisya, and Soodra ; and in the same *Code* mention is frequently made of the mixed castes, many of which must thus have been in existence before 1700 B. C., about which time the *Code* is supposed to have been written. As to the real origin of the four leading castes, we have no credible information.

3. It is remarkable, however, that the Sanscrit name for caste, *verna*—in Hindoo, *barren*—is the common word of for color, and hence it has been supposed that the castes were originally people distinct in physical characteristics, and came from different regions of Central Asia.

4. Although genealogy, like astronomy, is a subordinate branch of the Hindoo religion, yet the sacred writings are so full of contradictions and impossibilities that we can only draw general inference as to the origin of the mixed castes. We find, then, that the mixed castes arose either from the intermarriages of different castes, or from some changes of manners and customs in a section of a caste. The latter cause has been at work both in ancient and modern times ; intermarriage, on the other hand, has long ceased to give rise to new castes, so far as I can ascertain.

5. The population of the Muttra District consists almost entirely of Hindoos, nearly half of whom are Jats. Next to the Jats, in point of number, are the Brahmins, Chumars, Rajpoots, Kolees, and Gureryas.

6. The history of the Jats is a most curious one. It seems that about 50 years ago they consisted of two distinct and separate tribes, comprising many subordinate *gots* or clans. These tribes were,—the Deswala, that is, the old inhabitants of the country; and the Puchada, who were, as their name imports, settlers from the west or north-west. Tradition varies as to the origin of the Deswala, but the commonest story is that they are descended from Rajpoots who married slave girls ; and it is certain that they have been in the country from time immemorial. The Puchada on the other hand, are, comparatively speaking, a modern race. In all probability they did not appear in Hindustan till the 5th century of our era. Most of them speak of the Punjab and neighbouring countries, and all agree in pointing to the north-west of India as their original seat. There is historical evidence that they were settled in large numbers on the lower Indus about 200 A. D., and they seem from time to time to have been making their way into these provinces. I am told that not more than 150 years ago, numbers of these Puchada Jats came and settled in and around the Muttra District.

7. I have said that a few years ago the two races were distinct and separate. They are not so now. Their union, though recent, is nearly complete, and I can find no traces of the contempt in which the Puchada were once held by the Deswala. The Jat population here is almost altogether Deswala, though wherever there is a Puchada family it can be traced. It is not known whence the Jats derive their name ; it is, however, supposed that they were once identical with the Gowta of classic history. Be this as it may, we know from the *Zafarnama* of Shurf-ood-deen that Timour, when he invaded India, believed the Jats of the Punjab to be of the same race as the Tartars whom he met in Central Asia.

8. There is little to be said regarding the Brahmins of Muttra. They are principally of the Sunadh tribe. Two classes, however,—the Chowbeys and Ahvasces,—are deserving of notice. The Chowbeys are so named from their supposed knowledge of the four *vedas*, and are found in many parts of India ; but there is a distinct clan peculiar to the city of Muttra. It is said that Muttra is their original seat, though they were compelled by persecution to leave it for a time, and seek the protection of King Sursein, the grandfather of Krishna, at his capital on the Jumna, near Bentur.

9. I have not been able to ascertain when and how the Muttra Chowbeys seceded from their brethren. They have probably been separate from time immemorial, yet their separation is marked by no great distinction of manners and customs. There is one strange practice peculiar to the Muttra Chowbeys, due, I believe, to their limited

numbers :—When a girl is given in marriage, it is usual to stipulate that the favor shall be reciprocated by the husband's family. The Ahvasee Brahmins trace their origin to Soendrak, a village near Bindrabun, in this district, where they say their ancestors lived.

10. The Chumars are a very old caste. The *Varaha Purana* says they are the offspring of a boatman and a Chandala, or woman of the lowest caste. They are divided into a number of tribes, which are quite separate.

11. The Thakoors are here, as everywhere, divided into many separate tribes, belonging either to the Solar or Lunar races. —

12. The Jadon Thakoors are the predominant class in this district, and claim descent from Krishna through Yadu, their *eponymous* hero, who was one of the princes of the Chanderbans or Lunar race.

13. In this part of the country they allow second marriages and various other unorthodox practices, on account of which they are despised by and separate from the Jadons of Kerowlee and other places.

14. The Aheers, though not a very numerous caste in this district, require mention, for they trace their origin to Muttra. There are different accounts of their descent. Mena says they are the children of a Brahmin by an Ambastha woman. The Ambasthas are the offspring of a Brahmin and a Vaisya woman. They are, I believe, commonly known as Baids, and practice medicine.

15. Regarding the other tribes, I have not been able to gather any satisfactory or reliable information.

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#### AGRA.

*Memo. on the Prevalent Castes, by A. Sells, Esq., Officiating Deputy Collector, dated 1st May, 1866.*

1. RESPECTING the subject of para. 3 of the Board's letter No. 46 of 1866, there is a considerable amount of tradition extant; but in many cases the explanations offered for the same fact vary greatly. The general result, however, shows plainly the purely *social* character of caste, which would appear to have no connection whatever with the religious system of the Hindoos, except so far as that system has itself been moulded by, or is itself the offspring of, the dominant idea of family exclusiveness. There can be no doubt that, whatever relation there may have been originally between religion and the constitution of the four great classes (the true "Buruns"), all the rest, with their minute sub-divisions and endless ramifications, are nothing but vast families, the founders of which, at various times and from various causes,—the chief one being the formation of irregular marriages,—have been excluded from the communion of their brotherhood. Many of the inferior classes coincide with trades; but speciality in profession or occupation would seem to be merely an accident of the caste system, as now prevailing, and not an essential feature.

2. As to the time when these separations and divisions took place, tradition seems to be altogether silent, and it would appear that, as they are now, so they have been from time immemorial; and this is strange, for it might be reasonably assumed that such intermarriages were still going on, and new castes thus constantly forming. But in this respect the modern spirit seems to be somewhat less exclusive, and intermarriages and irregular connections between different classes apparently do not now carry with them the same penalty as in old times.

3. In the Agra District, the various classes seem to be dispersed in tolerably equal proportions, and the information to be gleaned respecting the period and cause of their several migrations is very scanty. There does not appear to have been any great

influx of any particular tribe at any special period. In an enquiry of this sort, the annals of old families afford the best and most reliable landmarks. But Agra is singularly destitute in this respect, and, with the exception of the Bhndowria families of Nandgawan and Parua, in Pergunnah Bah Pinahut, and the Jadons of Kotla, in Pergunnah Ferozahad, there are no influential families of any antiquity, and, little as can be gleaned respecting the settlement of the Thakoors (or Chuttrees), still less perhaps does tradition say regarding the settling of the different classes of Brahmins and Vaisyas. While trade and search of livelihood have brought the latter from various parts, the stream keeping up from time immemorial almost to the present day, the settlement of the former, so far as their settlement does not date back to a period antecedent to all history, seems to have been guided mainly by the migrations of the Rajpoot families, whose fortune they have followed as *purohits*, priests, and teachers. Respecting the settlement of the inferior classes, tradition is altogether silent, and I do not think that much reliance is to be placed even upon the several periods assigned. One point is noteworthy, namely,—that all the migrations have been from the west, scarcely a single instance occurring of a tribe moving from the east.

#### 4. I.—Brahmins.—I will now proceed to give in detail such information as

*5 Gor*.—*Gor* (proper), I have been able to collect. The four original tribes claim precedence, and first of all the Brahmins.  
Kankobj, Sarasoot, Mithila, Ootcul.

*5 Dravira*.—*Tailong*, Of these there are ten sub-divisions, as given in the margin—sub-divisions purely local. With respect to the five Dravira Maharsht, Gooyerjee, Carnatic. clans, I may note that, whereas Colebrooke gives "Cashmeree" as the fifth, all accounts in this district give "Carnatic." The latter would seem to be the more correct. None of these are found here; and of the five Gor clans, the Gor proper, the Kankobj, and the Sarasoot are the only three with which we have to deal, and of these, the Kankobj

1.—*Gors*. alone hold any prominent place. Gors are found in the perguntas of Phurrah, Ferozabad, and Khundowlee, as *purohits* to

2.—*Sarasoot*. Abeer and other zemindars, while members of the Sarasoot clan are found in these three perguntas, also in that of Futtehabad;

but they are only in small numbers, and possess no lauded property. Members of both

3.—*Kankobj*.— 3. *Canojeea* proper. 1. *Sunadh*. 2. *Surwarra*. 4. *Jijhotee*. 5. *Bhoorhar*. clans are found in the city of Agra. There are five divisions of the Kankobj Brahmins, given in the margin. The two first appear in great force in this district, but of the others I have discovered no traces, and their true country lies to the east of the Ganges. The country of the Sunadhs and Canojeens proper

may be roughly represented as a triangle, having for its western side a line drawn from Pillibheet, in Rohileund, to the south-west of Muttra; and for its eastern, a line from Pillibheet to the junction of the Jumna and Ganges at Allahabad; and for its base, the country bordering upon the Jumna and Chumbul rivers. Of this triangle the western half forms the country of the Sunadhs, and the eastern of the Canojeens.

I.—*Sunadhs*.—Tradition assigns the separation of this clan from the parent stock to their founder having condescended to officiate at *jug* performed by Ram Chunder after the defeat and death of Rawun—an act which alienated them from their stricter brethren, who, from the murdered Rawuu having been himself a Brahmin, had refused to take part in it. This district forming part of the original country of the Sunadhs, they prevail in great force, and apparently outnumber the representatives of any of the other clans. In Pergunnah Pinahut especially, there is scarcely a village in which they are not found as zemindars, cultivators, or *purohits*.

II.—*Kanoojeeas* proper.—Of these there are in all 16 sub-divisions, but only the following appear to be represented in any force:—

1. *Deechhit*.—Why this appellation of "the initiated," properly common to all Brahmins, should have become applied specially to this clan, is scarcely apparent, nor have I been able to trace the origin of the tribe. They are scantily represented here,

and appear chiefly in Pergunnah Phurrah, where they have been residents for some 500 years.

2. *Choubeys*.—So called from their reading the four *veds* (cf., Dobey and Tribed, also Canojeea clans). Muttra is given as their original seat, and hence they are also styled “Mathoriya.” It would seem that they are regarded as a baser sort of Brahmins, accepting offerings on occasions and at places where the truer Brahmins would consider it unlawful and degrading. They do not muster here in great force. They reside in a few villages only—chiefly as zemindars and traders, and their settlement does not date back many years.

3. *Gohun*.—Of this clan there are very few representatives: they are noticed as residents of some few villages in pergunnahs of Khundowlee and Ferozabad only—having come down country from Hattras some 20 years ago, most probably in search of subsistence, as they are merely cultivators and laborers.

1. *Chauraseas*.—These are noticed in the Report from Khundowlee only. They appear to have followed the migration of the Sikurwar Thakoors in the capacity of *purohits*, and beyond a doubt received their name from the “Chaurasce” of the Thakoors. Most probably they came from Gwalior, as Elliot mentions having discovered traces of a Chaurasee of Sikurwars there at Pahargurh.

2. *Ritoreas*.—The countries of Jessulmere, Bikaner, Oodeypore, and Rajpootana generally form the head-quarters of this family, members of which have from time to time journeyed eastwards. Within the Agra District they are found mainly in the Pergunnahs of Futtehabad and Ferozabad, and in one or two villages of Pergunnah Kheragurh.

3. *Lakareas*.—Said to be a degenerate branch of the Sunadh tribe, excluded from it on account of their partaking of *pan* at a *jug* when they had no business to. These, like the Chauraseas, are said to have followed the fortunes of the Sikurwar Thakoors from across the Chumbul, and to have settled here as their *purohits*. They are only mentioned, however, as residents of Pergunnah Kheragurh.

4. *Golapoorubs*.—Said by some also to have originally belonged to the Sunadh family, and to have sprung from Galib Rishi—some say, by a low-caste widow, others, by Suksenee, daughter of the Chanderbans Rajah Chundersen. The name is said to denote the mingling of the two classes. They appear in great force in the Iradutnuggur Pergunnah, and there are a few dispersed over Bah Pinahut, Khundowlee, Huzoor Tehseel, and Kheragurh. The date of their settlement is unknown, and most probably it took place centuries back. Those of Kheragurh, however, are said to have come over from Basseehee, in Dholpore, about the middle of last century.

*Bhats and Joshees*.—From their wearing the Brahminical thread, the classes of Bhats and Joshees, bards and astrologers, may here be noticed. But they are not true Brahmins, and accept as offerings iron vessels, cloths, &c., which none but the most degenerate of the priestly class would take. The Bhats are variously stated as the descendants of a Brahmin by a Soodra woman, of a Chhutree by a Brahmin widow, and of a Chhutree by a woman of the Vaisya class. Accounts vary also as to the descent of the Joshees—one making them to be the offspring of a Chhutree father and Brahmin mother, another, the children of Brahmins by slave girls. Bhudree and Dakot are other names for Joshees. Both these classes abound in the district, and are old settlers, but they do not appear to have any special locality.

II.—*Chuttrees*.—These next claim attention, and in historical interest might even claim precedence of the Brahminical tribes. The following are the prominent clans in this district:—

1. *Chouchans*.—Who belong to the Soorujbanee branch. A fabulous origin is assigned to them: it is said that they were “created” at a *jug* performed by a great

*rishi*, *Bushtmun*. They are found in all parts of the district, but their chief residence is in the Khundowlee Pergunnah, where they boast of descent from the great but ill-fated Pirthee Raj. Tradition states that Sungnt Rai, the grandson of Chahie Deo, Pirthee's brother, had twenty-two sons, of whom seven settled at Bulram, in the Etah District, whence their descendants, the Chowhans, subsequently migrated to parts of Muttra and Agra. The time of this movement it is impossible to ascertain, but they would seem to have occupied their present positions for upwards of 500 years. Their dispersion in all probability took place very soon after the downfall of the Hindoo monarchy.

2. *Bhudurias*.—These are a branch of the Chowhans, gaining their distinctive name from Bhudawur, near Ater, south of the Chunbul. This place appears to have formed the centre of their territory, which included the pergannah of Pinnahut, in this district. Only in Pinnahut do they appear in any force: where they are found in other parts (as in the pergannahs of Ferozabad, Khundowlee, and Kheragurh), it is in very small numbers, and the change of residence is recent (10 years ago, it is said, in Kheragurh, and about 30 years in Ferozabad). The Rajah of Bhudawur, who possesses a jagheer of 30 villages in Pinnahut, lays claim to high lineage, and his family to great antiquity. They appear in the latter days of the Mogul Empire to have attained a high position, and even in Shahjahan's time they are mentioned as *munsabdars* of 1,000; but Sir H. Elliot advances good reasons for the belief that, before that, they were held in no great consideration.

3. *Sikurees*.—Also belonging to the Soorujbansee family. They appear to be so styled from their residence about Sekurwaree, in the Gwalior territory. Thence they have at times, from 400 to 600 years ago, moved northwards, and sent their representatives into this district. It is said that they first settled as proprietors of 12 villages in Pergannah Kheragurh, relationship subsequently causing successive immigrations to the neighbourhood.

4. *Mordes*.—Also Soorujbansees. The true origin of this name is unknown. One account derives it from an alleged ancestor, Moruddooj. Their true country is Dholapore, and the tract round Chitorghurh. They are dispersed about the whole district, but prevail chiefly on the western side. Their residence, as far as can be ascertained would seem to date back many centuries, but the occasion of the movement is unknown.

5. *Puriars*.—This term also appears underived, nor have I been able to trace out the original locality of this clan. They are abundant in the south-east of the district, with the Bhudurias, but scanty in other parts, and their settlement appears to be of recent date. In Kheragurh Pergannah they have resided about 20 years only, and seem to have been drawn there by relationship to the Pomars and Sikurwars.

6. *Pomars*.—Originally seated in Ojein. Their appearance in these parts is thus explained:—Rajah Bijepal, of Baiana, wished to bring about an alliance between his daughter and the son of Tindpal, of Ojein, and with this view sent an embassy with presents. Tindpal, however, objecting to the proposed marriage, ordered the ambassador to return; but his son Luknusee, meeting them on his own account, accepted the proposal, and, in spite of Tindpal's objections, brought back the party to Baiana, and there the marriage took place. Villages were then assigned to the prince and princess for maintenance. These, however, proving insufficient, the daughter was sent back to her father some little time after, to solicit a further grant. But all that Tindpal gave his daughter was a sword, which she was instructed to deliver to her husband. Luknusee then, interpreting the gift, whether rightly or wrongly, to mean that he should extend his possessions with its aid, seized and added to his territory 1,400 villages, giving them over to his followers. At various times they have migrated northwards, their first halting-place in this district being the pergannah of Kheragurh, where they are zemindars and cultivators. They have in course of time become dispossessed of a



15. *Eondolias*.—This clan, originally from Indore, is but scantily represented here; they mainly appear as zemindars and cultivators in the pergannah of Khundowlee, but the time of their coming is unknown.

16. *Buchul*.—The original country of this small clan is unknown, but their main residence is in Muttra, Allygurh, Budaon, and Shahjehanpore. They are found here in the northern pergannahs of Khundowlee and Ferozabad, but only in three or four villages. Their migration southwards seems to have taken place scarcely 50 years ago.

17. *Gehlot*.—These are noted as residing chiefly in the pergannahs of Ferozabad and Khundowlee, and are said to have been settled here for several hundred years. Members of this clan, from which have proceeded the two great families of Seesodya and Aharya, Rajahs of Oodeypore, are dispersed as landholders over almost all parts of these provinces.

18. *Jussauets*.—A branch of Jadons, originally residents in Jessulmere and Jeypore. They are noted as settlers in the pergannah of Khundowlee.

19. *Bais*.—This is one of the 26 royal races, and from them Baiswara, in Oudh, takes its name. They are scattered in considerable numbers over the whole of the North-Western Provinces, and in this district appear chiefly in the pergannah of Khundowlee; but their residence here scarcely dates back beyond the last 100 years.

20. *Chundels*.—This clan is also now dispersed over the greater part of the north-west. They were originally seated in the province of Chundelec, by the Nerbudda, and held a principality there. They have been for several hundred years residents in a few villages in the Khundowlee Pergannah.

*Other clans*.—Of the other families of Thakoors, Jayns, Seengara, Jeenjhar, Rungbansee, Boondela, and Seyagur Goojur have their representatives in this district, but in very small numbers, and nothing is known respecting the time and occasion of their settlement.

The next three tribes to be noticed are the Khutrees, Kachees, and Jats,—all originally connected with the Chutree class.

1. *Khutrees*.—These are said to have become separated from the parent stock through one of the Chutree women, at the time of Purram's attempt to exterminate the clan, avowing herself the daughter of a Brahman Rishi, to whom she fled for assistance. They are scattered about the district without any special locality, and are said to have immigrated here from Delhi.

2. *Kachees*.—Descended from the Kuchwaha Thakoors by slave girls. They abound throughout the district, and are very old residents; but they seem to have settled especially in Pergannahs Khundowlee, Kherangurh, and Pinahut. Those of the latter pergannah state that they came from Dholpore,—and this seems to have been their most recent movement. Others say they came, some 30 years ago, from Jeypore. They have many sub-divisions, the names of which clearly reveal their Rajpoot origin. Malecs are a sub-division of Kachees.

3. *Jats*.—These are said to be the illegitimate descendants of Thakoors and low-caste concubines. Their sub-divisions are numerous, the names of which, equally with those of the Kachee clans, bear testimony to their origin. The fabulous origin assigned to them as sprung from Mahadeo's *jutta* scarcely merits notice. Most of the clans are represented in this district, and appear to be most conspicuous in the pergannahs of Phurrah, Khundowlee, and Ferozabad. They date back many centuries, and appear to have settled here from Allygurh, Muttra, and Bhurtpore.

III.—*Buanehs*.—Representing the 3rd or Vaisya *burni*. Their sub-divisions are numerous, more or less true in blood. The following are the most prominent here:—

1. *Ugurwallas*.—Respecting the original seat of this tribe, accounts differ greatly; the most reliable seems to be that which ascribes their name to their residence in Agroha,

on the borders of Hrianah. In the pergunnahs of Khundowlee, Phurrah, Hnzoor Teh-seel, and Kheragurh they appear in great force—in Phurrah some 300, in Kheragurh some 500; in the other pergunnahs there are not many.

2. *Pullewals*.—So called from Palle, in Marwar. These are not thorongh Vaisyas, having Birbojar blood in them. In the time of Alla-ood-deen Ghoree (1150 A. D.), they migrated eastwards, and settled in the pergunnahs of Phurrah, Khundowlee, Futtahabad, and Pinnahut. From Phurrah there has recently—some 25 years ago—been a movement to Kheragurh.

3. *Kundelwals*.—Mentioned as resident in Pergunnahs Kheragurh and Phurrah, whither they came several centuries ago from Bhurtpore.

4. *Mahors*.—Muttra is said to have been the original seat of this clan. They are old residents of the district, and are found in large numbers in all parts except the Kheragurh Pergunnah, where they have only one village. Their settlement appears to have extended over several centuries, and various periods are stated—from 100 to 400 years. They are not true Vaisyas, being descended from a Vaisya by a Chowbey woman.

5. *Dilrarees*.—This clan is mentioned only in the Phurrah Pergunnah, where it has settled some 300 years, having migrated from Delhi.

**IV.—*Kayeths***—The Kayeth class occupies an intermediate place, and is variously reckoned as the only representative of the true Soodr caste, and as one of the mixed classes. They are traced back to one Chitra Goopt, said to have been the result of Brahma's meditation, and to have had assigned to him the task of recording the deeds of the other classes, and of arbitrating and deciding between them. He is said to have had 12 sons by two wives; by the first four (Mathor, Bhutnagur, Suksena, Sireebust), and by the second, eight, (Soorugdooj, Nigum, Gor, Umisht, Kurrun, Aitana, Kulsirish, and Balmik), severally giving their names to the 12 Kayeth

Bhutnagur, Suksena, Sireebust, Kulsirish, Aitana, Mathor, clans. Of these, the Bhutnagar, Suksena, Sireebust, and Kulsirish clans are represented throughout the district, and in large numbers. The last mentioned clan seems chiefly to furnish the Putwarees. A few members of the Aitana clan are found in the Phurrah Pergunnah; as also some Pentaleesas, a sub-division of the Mathor Kayeths. No definite date can be assigned to the coming of these clans, and their migrations, dating back many centuries, have been guided solely by search for service in their special line.

**V.—It remains now to notice the most prominent of the mixed classes.**

1. *Aheers*.—Said to have sprung from a Chuttree father and Vaisya mother. Tradition here gives Hurianah as their original seat, but this most probably refers to a sub-division only. Their antiquity is great, "Aheers" finding mention in the *Ramayana* and *Mahabharat*. They are found in all parts of the district, and seem to have come mainly from Muttra. Their migration dates back from 200 to 500 years. Some of the Aheer zamindars of Pergunnah Ferozabad claim to be descended from an Aheer Rajah of Berat, and that they were thrown out from the Chuttree caste on account of their allowing among them the re-marriage of widows. Others say that they were settled here by Rajah Chundrasen.

3. *Mullahs*.—These seem to belong to the old Nishad, or fisher, class, the descendants of a Brahmin by a Soodr woman. They are old residents in most parts of the district, and possess one zamindaree in Pergunnah Pinahut.

4. *Nahars*.—Accounts vary as to the origin of this tribe. They are stated to be the descendants of a Brahmin by a low-caste woman, of a Soodr by a Vaisya woman, and again, are mentioned by some as a mere sub-division of the Soodr class. Colebrook gives them as the descendants of a Chuttree father and Soodr mother. They are abundant throughout the district.

5. *Boorjees*.—Their origin also is variously stated. One account makes them the illegitimate descendants of a Soodr by his cousin, and another, the offspring of a low-caste woman and a Suksena, or Sirechust Kayeth. This latter explanation is favored by the fact that Boorjees often declare themselves to be Kayeths. They have been residents here from time immemorial.

6. *Koormees*.—Described as the descendants of a slave girl and the illegitimate son of a Chuttree.

7. *Guderiya*.—The descendants of an outcast Koormee by a concubine. Alienated from the brotherhood, they lived apart in the jungle, gaining a livelihood by grazing herds. Such is one account. Another makes them to be the offspring of a Kurru (Kayeth?) mother and a Vaisya father; while a third account asserts them to be Goojurs, and a fourth Aheers. The latter explanations have this plausibility, that amongst Guderiyas, equally with Goojurs and Aheers (and also Jats), there prevails the custom of the younger brother taking to wife the widow of the elder. The time of their settlement here cannot be definitely ascertained, but they are beyond a doubt old residents. Their sub-divisions are manifold, and keep as aloof from one another as if they were distinct castes.

8. *Lohars*.—Also variously explained as the descendants of a Koormee by a concubine, caste unknown; and again, as merely a sub-division of the Chuttree caste, probably separated from the original stock by the speciality of trade.

9. *Koothars*.—The offspring of a Brahmin's Kaharee concubine by a Soodr. Another account, however, quoted by Colebrooke, makes them descendants of a Brahmin and a Chuttree girl. There are 3 classes, arranged according to their manner of working.—(1) Mithooriya, working by hand; (2) Gola, working by the wheel; and (3) Purodia, toy-makers.

10. *Lodahs*.—Of the origin of this tribe also various accounts are given—one making them the descendants of an Aheer by a Chuttree woman, another, of a Chuttree father and low-caste mother. They appear to have come here from Muttra and Bhurpore some 400 years ago, and are found in the northern pergunnabs chiefly, being very rare in those of Iradutnuggur and Pinahut.

11. *Chumars*.—The most reliable accounts state this tribe to be descended from a Mullah by a Chundal woman; others from a Soodr father and Nishad mother; while another, stated by Colebrooke, makes them the offspring of a Bhungee woman and a Brahmin.

12. *Kolees*.—Descended from a Bais father and a slave girl.

13. *Dhanooks*.—Descendants of an outcast Aheer and a Chumaree, or, as given by Sir H. Elliot, of a Chumar and a Chundal woman.

The above appear to be the only castes and sub-divisions claiming notice. The history of the several Mussulman classes in the district possesses little or no interest.

## FURRUCKABAD.

*Statement relating to the Prevailing Castes, by R. Oldfield, Esquire, dated 11th June, 1866.*

1. *Kissans* are settled chiefly in Hunzaor Tehsil and Tirwa, and are said to be sprung from Koormees; called Kissan from Sanskrit *kaccaas* (cultivators).

2. *Chumars* are numerous throughout the district, and are derived, it is said, from the intercourse of an Aheer and Koormoo's slave girl with an Aheer.

3. *Kachees*.—Said to be sprung from a Kisan; met with chiefly in Teliseeleo Mohnundabnd and Tirwa. The Sanskrit is *moorao*, meaning young sprout of a tree; and Kachee from *kaka ahee*, well spoken.

4. *Koormers*.—This caste is said to be sprung from the son of the slave girl of a Chittree and the daughter of the slave girl of a Bumrah, whose offspring followed the occupation of agriculturists and grain-sellers; the name being derived from *kist* and *kura*, meaning labor.

This caste has been in existence from the time of Rajah Bhejo—more than 1,200 years. There is a division in this caste,—one called Bote, and the other Kutthar.

5. *Goojars and Aheers*.—Derived from a Bais slave girl and a Chittree slave, and came from Gurmarckesur. The name Aheer is said by tradition to be derived from their being in the habit of feeding snakes with milk—*ah* (snake), *heer* (milk). Goojars are said to come from Aheers—from an Aheer who was put out of caste.

6. *Bhats*.—There are various traditions regarding the origin of this caste. It is said that at the end of the Divaper era a child was born to a Brahmin and a Sudraice woman, to whom the name of Bhat was given, in consequence of his occupation of singing the praises of others.

Others say this caste is sprung from the intercourse of a Bumrah and Chittree.

There are three divisions,—Sooth, Mangud, Bundeo.

7. *Soonars*.—This caste is said to be sprung from a Thakoor and Chittree. Another version is that the caste springs from the illegitimate offspring of a Bumrah, who took the occupation of a jeweller, and whose offspring settled at Ajoodheen and passed for Chittrees until discovered and put out of caste.

8. *Malees*.—A Brahmin brought up the child of a Soodra, and employed him in bringing flowers required for religious ceremonies. He became acquainted with the daughter of a Bumrah, and their offspring were called Malees.

Another account traces them to the offspring of the son of a Bais woman and Chittree on one side, and the daughter of a Brahmin and Soodra woman on the other.

9. *Tumbalees*.—Different traditions regarding the origin of this caste; some say it is sprung from the offspring of a Bais and Kissan; others, from a female of the Kattyar Thakoor and a male of some other caste; others, from a Maloo and Koemhar woman. The word *tumbooloo* is derived from Sanskrit, *tambool*, *pan* leaves.

10. *Kohars*.—Said to be sprung from the Soodras; also, from a Soodra and Chittree woman.

11. *Bhoorjees*.—This caste is said to be derived from the intercourse of a Nayeth and Bumrah. Another tradition has it that a Soodra having formed a connection with his cousin, was put out of caste, and received a blessing from Borg Rekh to the effect that they would obtain a livelihood from parching grain.

12. *Naces*.—This caste has its origin from a Kissan and Kachee. Others say from a Brahmin and the daughter of a Chittree by a slave girl. The offspring not being

considered fit for the holy duties of the Brahmin—of study and accepting offerings—were called Nace, or in Sanskrit *naib*, which has that meaning. In the eastern provinces Naces are called Naib.

13. *Gurrucas*.—Said to be sprung from the Koormee caste.

14. *Joshces*.—This caste is said to spring from a Brahmin and a Bhungee; also, from the intercourse of a Brahmin and Bhat woman.

15. *Lohars*.—This caste is said to be sprung from a Brahmin and a Kahar; also from a Chuttree father and Bhat mother. There is a tradition that a Koormee obtained the name of Lohur from a *rakeeskoor*.

16. *Durzees*.—This caste has its origin from Kayeth and Chumaree. Others say from a Soodur father and Bhat mother, called Soojee in Hindoo, said to come from intercourse of Kayeth and Chumaree; also, of a Bais woman; others say from a Soodur father and Bhat mother.

17. *Khuteeks*.—Said to come from the illicit intercourse of a Soodur with a Soodur woman.

18. *Burhees, Maimars, Jurrals, Noorbabs, Kannailcallahs, Gundees, Moosuvurs, Ootlogurs, Kussaras, Thuttara, Munhiars, Puticas*.—These castes are supposed to have sprung from the illegitimate offspring of a Bais woman, taking different trades.

19. *Baree*.—Said to be sprung from Kissans. A Nace having taken a child of a Kissan in a famine, and brought him up and taught him the trade of lighting torches, besides his own trade, married him to a woman of unknown caste: the name being derived from Sanskrit, *bavaree*.

20. *Kulicars*.—Said to be sprung from the intercourse of a Goojur man and an Aheer woman.

21. *Koomhars*.—Supposed to be derived from the intercourse of a Soodur and a Kahar woman.

22. *Dhobees*.—From a Rajpoot woman and a Soodur man, who took to the occupation of washing clothes.

23. *Telees*.—This caste is variously derived from the intercourse between Bais and Kahar; between a Bais woman and Kissan, who were directed by a *mohneshoor* to take up the occupation of extracting oil from mustard-seed.

24. *Kolecs*.—From the intercourse of a Bais slave girl and a Soodur. The name is said to be derived from Sanskrit, meaning accepting the leavings of others.

25. *Dhanooks*.—From the intercourse of an Aheer, who had been put out of caste for killing a cow, with a Chumar woman. Said to be derived from a Sanskrit word, meaning a fast runner.

26. *Kunjurs*.—Supposed to be sprung from the offspring of a Soodur woman who had been put out of caste for leprosy; corrupted from *kuljur*, so called from subsisting on roots.

27. *Bhungees*.—Sprung from Kunjurs, originally called Chandals.

28. *Sadhs*.—The Sadhs say that they had their origin in the time of Alumgeer, when an Oodasee *fakir* residing in Rajpootana performed the miracle of bringing to life a cow which had fallen into a fire and died. All who believed in the miracle were called Sadh, and formed into a sect under that name, worshipping one god under the name of Suthnam. All persons can be enrolled in this sect with the exception of Mahomedans and the lowest Hindoo castes.

They have been settled in Furruckabad for about 150 years. They are to be found in other parts of Hindooostan.

29. *Thakoor Bumtalas* (chiefly in Tchiseel Mohundabad).—A Thakoor named Kan-dar is said to have arrived in this district from Gonda, in Oudh, and dispossessed the aboriginal Behars, and obtained possession of 52 villages, and settled on the site of the

present town of Furruckabad, and took the name of Bumtala. This tribe was almost annihilated by Nawab Mahomed Khan, and driven from their estates.

30. *Rajpoot Baghalas*.—Chiefly located in Tehseelee Tirwa. The native place of this caste is Rewah. In Sumbut 1140, in the time of Rajah Jeyehund, the ruler of Kunouj, a man named Nursingdeo, from Bughelkhund, with his family, came and took employment with the Rajali, and took up his abode at Kolapore, Pergunnah Kunouj, and hence the origin of this caste in this district. The Rajahs of Tirwa are of this caste.

31. *Rajpoot Gallours* sprung from Gobind Rai, who was given a tract of country by Rajah Pirthee Singh, of Delhi, in Sumbut 1141, for his good services against Rajah Jeyehund of Kunouj.

32. *Rajpoot Bais* are found in the southern pergannahs and those bordering on Oudh. Traditions state that the caste has its origin in the west, whence they settled at Doondeea Khera, in Oudh; thence they spread across to Singeerampore, and, 400 or 500 years ago, Baisraj and Buchraj, two brothers, came and took service with the Behar Talookdars of Sowriek and Suckutpore, and eventually dispossessed the Behars, and founded the village Baispoor.

33. *Rajpoot Gahulwars*.—Established by one Mahais, Gahulwar Rajpoot, who came over from Bijagurtara, near Benares, and wrested 32 villages from the Behars, and established himself about Singeerampore, in the time of Rajah Jeyehund, of Kunouj.

34. *Rathours* date from the time of the dispossession of Rajah Jeyehund of Kunouj. The ancestor of the Rathours in this district is said to be one Kurrun Singh, who received a grant of land in Mohumdadabud from Shums-ood-deen Ghoree, and the title of Rao. They also made a settlement some 300 years ago in Pergunnah Imrntpore, and founded the villages of Rajapore, Rathouree, and others.

35. *Rajpoot Puniacrs* are settled in Pergunnah Imrtpore, where the ancestor, Bhoop Rao, obtained lands from Rajah Jyesingh Deo, the ruler of Khor or Shumsabad, some 600 years ago.

36. *Rajpoot Soombunsees* are located in Pergunnah Khakutmow, and trace their descent from Rungpal from Delhi, who settled in Sandee; his descendants, Kooer Nursingh Deo and Rajah of Khor, went to Kumaon, thence settled in Sewajpore and Khakutmow.

37. *Rajpoot Kuttyars* trace their descent from Deorawun, who came about 300 years ago from Soonaireca, Ilqua Tomarghar, and settled first at Singeerampore and thence in Surha, Pergunnah Purramnuggur, where this caste now reside, and have spread into Hurdoee.

38. *Rajpoot Soolunkhees* are settled in Leelapore, Pergunnah Imrtpore; came originally from Mayapore, in Zillah Etab, about 250 years ago, and were established here by the Guhulwars.

39. *Gungapootur and Kuttya*.—These are a sect of Brahmins residing chiefly in Mohumdadabud Pergunnah; they are an offshoot of Kunoujeea Brahmins, expelled by the latter for not strictly conforming to their customs.

#### MYNPOORY.

*Report on the Settlement and Sub-division of Castes, by F. S. Growse, Esq., Assistant Collector, dated 4th June, 1866.*

*Agurwallas*.—Agurwallas are found in the town of Mynpoory, and also Shekoabad and its immediate neighbourhood. They profess the Jain religion, but are by descent Hindoos, and state that they came from Agra or Agroha (supposed to be so called from Ugrasen), near Delhi, about 116 years ago.

*Aheers*.—The Aheers are very numerous throughout the whole district, and are also considerable land-holders, more especially in the pergunnahs of Shekoabad and Mustafabad. Their principal sub-divisions here existing are as follows:—Phatak, Nigana, Jiwariya or Jarwariya, Dhumar, Dunn, Kamariya, Karaiya, Sondele, Rant, Lehugaya, Angare, Bhragude, Badosiya, Malgoraya, Gainda or Gudna, and Ghosee. All these claim to be Nandbansee except the Phataks, who are really by descent Thakoors, and, like them, have a bad character for female infanticide.

*Bais*.—Some Bais Thakoors settled at Bhewar about 250 years ago, in consequence of an intermarriage between a member of their family and the Rajah of Mynpoory, who gave them 60 villages, which they still hold. They are sub-divided into two *gots*—the Bharadwaja and the Garg, the former being the more numerous. The word Bharadwaja is also spelt Bharatdewaja; but this is probably only a mistake, which has arisen in consequence of Bharat being a more popular hero than Bharadwaja, who, according to some accounts, was his adopted son, though his parentage is disputed.

*Bhadoris*.—A Brahmin caste, found scattered in small numbers here and there. They accept alms from all classes indiscriminately, and are therefore held in very low esteem.

*Bhats*.—The Bhats are Brahmins by descent, though now scarcely reckoned amongst the Brahminical families.

*Brahmins*.—The principal sub-divisions of Brahmins found in the district are the Sanadh, Gor, Saraswut, Kunonjeen, Mathuriya, and Byohra.

*Byohras*.—All Brahmins of this class are dealers and money-lenders, and so derive their distinctive name. They profess to have come from Marwar and Churn, in Rajpootana, about the middle of last century, and now hold several zemindaries here.

*Chowhans*.—The Chowhan Thakoors are the most numerous and influential class in the district. The derivation of the name is disputed, but they all accept the same legendary account of their origin, viz.,—that in primeval times, after the death of Parikshit, the *rishis* celebrated a great sacrifice on Mount Aboo, at which the four great Thakoor clans were generated; the Chowhans in the Soorujbansee line, the Solankhee, Pamar, and Parikar in the Chanderbansee. They first settled at Sumbhal, and afterwards removed to Jeypore, in Neemrana. About the year 1151 *Sumbul*, 18 of them separated in various directions, intending to establish independent families; but nothing is known of more than four of them, who severally founded the Raj of Purtabnir, Bhadour, Mynpoory, and Rijor. The Chowhans of Mustafabad say that their ancestors came from Delhi in the time of Pirthi Raj, and first settled at Chandwar, Pergunnah Ferozabad, and from thence removed to Partabnir, in the Etawah District. As the Rajah of Mynpoory is the recognized head of the Chowhan clan, and the representative of a long and distinguished line of ancestry, it was supposed that he would be the inheritor of many family records, from which various interesting genealogical details might be gathered. When requested to supply all the information in his power, he expressed great readiness to do so, and the preparation of this report was accordingly delayed, in order that his statement might be incorporated in it. His papers did not reach me till the 24th of May, and I was then disappointed in finding them exceedingly meagre, containing little more than an imperfect enumeration of the various Soorujbansee and Chanderhansee *gots*, which were easily attainable elsewhere in a more complete form, and a pedigree of his own ancestry, with no intermarriages recorded, and only a very few brief marginal notes to break the monotonous string of names. As some of these notes are rather curious, I proceed to transcribe them. The pedigree is in 93 descents, and begins with Rajah Jag Datt, who lived 100 years; No. 6, Ratn Deva, made a massacre of the Jews in the west; 8, Parasooram, subdued the east; 9, Rewat-uttan, subdued the south and built Pradhangurh; 21, Sri Bijay Sen, was killed in battle; 35, Man Madan Paul, conquered the Jadavas of Muttra and built Madangurh; 41, Man Suyaksha

Varma, subdued the whole world 2,000 years ago ; 42, Man-chandrama Sen, built Chandrakognrh, in the south, Sumbnt 420 ; 45, Jalap Deva conqnered Jailinga, bnilt Ghilibgurh ; 49, Manik Birtap Deva invaded Gujarat, and, having conquered the Solankhees, founded Sumbhur, and is thence called Sumbhnr-nares, 596 Sumbut ; 70, Prithi Raj, took Delhi from the Tomnrs, and is hence called Delhi-nares ; built Pribirajgurh (as this wold appear to be the historical Prithi Raj, the way in which his defeat and capture are ignored affords a singular instance of the Hindoo mode of treating unpleasant events) ; 71, Raja Bijay Raj, fonnded Neemrana ; 76, Partap Rudraji, settled at Mynpoory, 1420 Sumbut. Each sncceeding name is duly dated, and the last on the list are— 91, Sultan Singh, 1828 Sumbut ; 92, Dalel Singh, 1886 Snmbut; 93, Gnnga Singh, 1904 Snmbut. To this the Rajah appends the following note :—" As Sultan Singh died childless, the Ranee sent for Daler from Agotha, and he enjoyed the title 51years. He was succeeded by Gnnga Singh, who died 1904 Snmbut, and, as his son, Chattar Singh, had died before his father, the snccession was dispnted for three and a half years, when Nirput Singh was declared heir, and after him Tej Singh, thongh an appeal was carried to England. On the suppression of the Mintiny, the Raj was conferred on the present holder, Bhawani Singh, 1855 A. D." By this the Rajah wishes to intimate that if he bad had his rights he would have succeeded before, as his father, Zalim Singh, was Nirput Singh's elder brother.

*Chirars (local name, Chobdars).*—It is said that the Chirars were in occupation of the country when the Chowhans invaded it and dispossessed them. Several families of this class are found in Mynpoory, and are employed by the Rajah as his *Chobdars*, which has now come to be their more usual appellation. They profess to be Gahlot Thakoors, but their claim to such a descent is not recognized by any Thakoor clan, and their domestic habits are the same as those of Chamars and the lowest Hindoo castes. They are said to hold zemindarees in Karowlie, Manikpore, and Jhantee ; and are also to be met with in small numbers at Bhangaon, Sahibgunj, Furruckabad, Budaon, Chubramow, and other places. Certain Kayeth families in Mynpoory are known by the name of *Chughalmar*, i. e., tale-bearers ; of which fact the traditional explanation is that their ancestors gave information to the Chowhans that the Chirars were overcome with drink ; thereupon the Chowhans attacked them while in that condition, and rednced them to slavery.

*Durzees.*—Most of the Durzees in the district are a branch of the Suksena Kayeths.

*Kahar.*—Individuals of this class are to be met with in every locality, and I mention them only because I have seen no derivation of the word attempted in any of the ordinary dictionaries. One of my informants attempts to derive it as follows :—" It is formed," he says "from the Sanskrit का *ka*, water, हा *ha*, to leave, and रा *ra*, to keep" (रा which is only a vedic word, really means to give). This is of course in a great measure absurd, though I think it contains an element of truth. Another Tehseeldar, in the course of conversation, mentioned Kaivarta as being in his opinion the original form of the word ; and this appears to be a very plausible suggestion, as Kaivarta would certainly in the natural course of phonetic decay be rednced to something like Kahar, the penultimate vowel being lengthened, to compensate for the loss of the inflectional termination. The Kaivarta is mentioned by Manu, x., 34, as a local name for a man who gets his living by boats, otherwise called a Margava.

मार्गवं नौकर्मजीविनं कैवर्तमिति यं प्राहुरार्यावर्तनिवासिनः

Now Kaivarta or Kevarta is formed from कै, the locative case of का, water, and वर्त, the present participle of वृत्, to go or be. And in confirmation of this derivation it may be observed that Dhimar, meaning properly a fisherman, and frequently oocnring in classical Sanskrit under the form धीवर, is popularly taken as the exact equivalent of Kahar ; and a Kahar is invariably defined as a man having some water oocnpation, thongh as a matter of fact his employment is generally something different.

*Kamariyas.*—The Kamariya Aheers hold 11 villages in the Mynpoory, and 46 in the Mustafabad, Pergunnah. Among the latter is one called Paindhat, where a local festival of considerable celebrity is held on the Sunday in the light fortnight of Asarh and Maghi. Offerings of cocoa-nut and money are made at a temple, in honor of a Brahmin hero having the same name as the village, and an Aheer called Jagaiya. There is also a *chaubutra* to a nameless Dhannk, before which young pigs are sacrificed. The yearly offerings taken by the zemiudars are estimated at Rs. 5,000. It is said that a great battle was fought here in the time of Prithi Raj, and that these shrines were erected to commemorate the valor displayed by certain of the villagers. Elliot, in his *Glossary*, states the village to be occupied by Barothi Aheers, but this does not appear to be correct.

*Kuchwahas.*—There is a small settlement of Kuchwaha Thakoors at Devapoora, close to the town of Mynpoory. They say that their original home was beyond the Chambal, and that they came into this neighbourhood in consequence of a marriage into the family of the Mynpoory Rajah.

*Kayeths.*—There are 12 families of Kayeths, all of whom claim descent from a certain Chitra Goopt, who, says one of my informants, was produced by Brahma to keep the accounts of the creation. He had two wives, from the first of whom descended the Surajdhuj, Amisht, Gor, Karan, Kalansrisht or Kalsirist, Nigam, and Athane; and from the second, the Mathur, Suksena, Siribust, and Bhatnagar. None of these classes have any tradition as to their original home except the Suksena, who are unanimous in declaring themselves to have migrated from Sankisa. There are two sub-divisions of Suksena Kayeths, the Khara and the Dusra, but the second are the first in esteem; the two do not intermarry.

*Kirars.*—The Kirars hold 35 villages in the Shekoabad Pergunnah, and claim to be a branch of the Jadvia Taakoors. They say their great ancestor, Kunwar Pal, invaded the west country and took a strong city called Kirarwa, from which they derive their distinctive name. They settled in the district which they now occupy about 500 years ago. Sada Sukh, Kirar, Zemindar of Karera, puts in a pedigree beginning with Varudeva, in which Kunwar Pal, alias Karoli Pal, figures as a direct descendant of Krishna, and two of his near descendants, Chuttar Pal and Puran Pal, are stated to have settled, the first at Ukhrend, the second at Chattarauli, about 1445 *Sumbut*. This is the only date introduced throughout. Wilson, in his *Glossary*, describes the Kirars, though with a query at the end of the sentence, as a low tribe, whose occupation it is to sell grass and exercise horses, and identifies them with the *kirats* (barbarians), the *cirrhade* of the ancients. There can be little doubt that Kirar and *kirat* are really the same word, but the description above given is much too unfavorable a one for the people answering to the name in this district; and Wilson appears to have overlooked for the moment a passage in *Manu*, x., 43, 44, where the Kirats are included in a list of Kshatriya castes (so far confirming the local tradition) which have become degraded in consequence of neglecting their proper religious duties.

शनकैस्तु क्रियानोपादिमा: चचियजातयः

वृषलत्वं गता लोके ब्राह्मणादर्शनेन च क्रिराताः

The Kirats of whom Wilson was thinking are no doubt those mentioned in the *Padma Purana*, with the Nishads, Bhils, Pulindas, &c., as descendants of the dwarf who was supernaturally born of King Vena, and was the embodiment of his sins.

*Mathuriyas.*—The Mathuriyas are a class of Chowbey Brabmins who, as their name indicates, have come from Muttra. They say that they first settled in Mynpoory about 300 years ago, and that Chittour was their original home before they moved to Muttra.

*Mussulmans.*—The Mussulman population of this district is small as compared with the Hindoo, and comprises few families of special note. In the Mynpoory Pergunnah

there is a colony of Synds, at Sikunderpore, who originally occupied two other villages as well, viz., Pirpur and Hussunpoor,—the three being named after as many brothers, Sikandar Ali, Pir Ali, and Hasan Ali, who, as they say, had a grant of the land about 700 years ago from the Mahomedan Government. In Shekoabad the Mussulmans occupy 21 villages, and Mahomed Bukhsh, Zemindar of Bharthare, puts in a pedigree from which it appears that one of his ancestors, Muin-ood-deen, son of Yar Mahomed, was Akbar's Dewan, and had a grant from him of the above-named village (where he built a mosque) and other villages in its neighbourhood, which have since passed out of the possession of the family.

Gholam Hamadani and Gholam Nasir-ood-deen, Zemindars of Asha, Pergunnah Shekoabad, state that their early ancestors were settled for several generations at the city of Herat, which had been granted to Samit Alsar as a jagheer by the Khalifa Asman. In the year 396 *Hijra*, Abu Ismail Khwaja was the head of the family. One of his descendants, Shurf-ood-deen, set out with the intention of proceeding to Delhi; but on his way there, at the village of Marval, his wife bore him a son, whom he named Badr-ood-deen, and who is now reverenced as a local saint at Mubarukabad, Sheikhpore Barnawa, where he settled. It is said that the Emperor Akbar wished to make this Badr-ood-deen his Vizier, but this honor he declined, being entirely devoted to a religious life. In 788 *Hijra* he removed to Rapri, which he named Masturabad, and received from Akbar a grant of 12½ villages; other rent-free tenures were granted the family by Jehangeer and by Sikandar Shah Lodi (there appears to be some confusion of dates here) when Hasan Khan Dutani was local governor. Nasir-ood-deen, the son of Badr-ood-deen, was also considered a saint of high repute, and his family have always been held in estimation. Other branches of the family are still living at Jallna, Barnawa, and Nizampore. They add that in their loyalty to the Government they were put to heavy expenses in the Mutiny, and have in consequence been obliged to sell or mortgage part of their ancestral estates.

*Raghubansi.*—Some Raghubansi Thakoors hold three villages in the neighbourhood of Ghiror. They state that they came from Ajudhia in the time of Rajah Jeychund of Kanouj.

*Rathours.*—The Rathour Thakoors are Surujbanee, and came from Ajudhia in the time of Rajah Jeychund. They have a *chaurasee* in Kurroulie which now comprises 88 villages, though some of these have been recently acquired. (In Barna, Eta, *bawas* is said to be the local division corresponding to the more common *chaurasee*.) The head of the clan is Chowdhree Lukshman Singh, of Kurroulie.

*Phataks.*—The Phatak Aheers hold 21 villages in the Shekoabad Tehseelee, and give the following account of their origin:—There was a Rajah of Chittour of the Sissodhia line of Rajpoots, commonly designated the Kateri Rana. His capital was attacked by the King of Delhi, and, of the 12 gates of the city, one only held out. Therefore, when the invading army had retired, the Rajah decreed that the guard of the twelfth gate and their descendants should ever thereafter be distinguished by the name of Phatak. They profess to be actually descended from this Rana by a *dola* marriage with the daughter of Digpal, Rajah of Mahaban, an Aheer, and they are accordingly reckoned among the Aheers. From this marriage two sons were born, Bijay Singh and Hansraj: the former abandoned his native district, and, with a disorderly band of followers, roamed the country till he came to Samohar, then in the hands of the Mewatees, whom he dispossessed and there established himself about the year 1106 Sumbut. The lands in the occupation of their descendants are still called the Samohar *chaurasee*. The family of Hansraj, the second son, settled at Khat Khera, in the vicinity of Delhi.

*Sandhs.*—The Sandhs form one of the largest and most influential Brahmin classes in the district, being most numerous in Bhangaon. They are divided into two main lines. The first contains 16 gcts., of which the Sandil, the Gantama, the Vasist, and the Bharadwaja are the principal here found: they say that they came as the

*purohits* of the Rathours, first to Rampore, and thence to Bhangaon.' The second line comprises  $3\frac{1}{2}$  gols. They say that they came from Sumbhal 400 years ago, and, though their religious practices have now become assimilated to those of their neighbours, that they were at first distinct. Two of my informants attempt to derive the name from सन in the sense of तप and आठ्य, rich, because Brahma directed them to practise religious austerities. The word would thus be precisely identical with the ordinary classical Sanskrit तपोधन; but unfortunately सन could never be used in the sense here ascribed to it. The mistake has probably arisen from a misapprehension of सन्यासी, the common word for an ascetic devotee, in which the first syllable has been taken as the essential element, whereas it is only the intensive prefix of the verb यम्. In two other quarters I was told that Sanadh was derived from Sanadhik, from whom the Sauadhs were descended. To this I was at first unable to attach any definite meaning, till it was vaguely suggested that Sanadhik represented a son or sons of Brahma, endowed with perpetual youth. Thus the termination has resolved itself into the Sanskrit आठ्य, which I find is very generally corrupted in this way, probably from confusing it with अधिक, more; and the persons intended will be the four Kumars who are thus enumerated in the *Taya Purana*:—

ऋग्ये सपर्जै वै ब्रह्मा मानसानात्मनः समान्  
सनेदनं सप्तनकं विद्वांसं च सनातनम्  
सनत्कुमारमेव च न ते लोके तु सर्वत्ते निरपेक्षाः सनातनाः

The Kumar creation is such an obscure legend that I think it would not have suggested itself as the derivation of a current word if there had not been a continuous tradition to that effect. But it is curious to observe that the tradition contradicts the legend in its main point, which is that the four Kumars remained ever childless, as opposed to the Prajapatis. Sanadh, too, is generally spelt with the cerebral *dh*; but this, if not a specimen of the usual carelessness in writing proper names, can be explained on other principles.

*Sonars*.—The Sonars of Bhangaon claim to be Thakoors from Kunouj, which locality they profess to have left 1,500 or 1,600 years ago.

*Sarongies*.—The Sarongies (*Jaius*) are numerous in the town of Mynpoory. There are two divisions, which have no intercourse with each other, the Sarongie proper, and the Lohiya Sarongie. The latter, so called from the trade which they follow, are considered the inferior. The former have a temple of some antiquity by the Ganesh Durwaza, and the Lohiyas have recently erected a new temple for themselves at very considerable expense. The separation between the two classes would appear to be of recent date.

*Tanks*.—The Tank Thakoors hold eight villages in the Mynpoory Tehseelee. They claim to be Jadubansi, and say that they came from Kurronie and Tank, and settled in the village of Kosma, dispossessing the former occupants, who were Brahmins. Half the village of Kosma is held by certain of these Thakoors, who have been converted to Mahomedanism.

*Thakoors*.—The Thakoor classes found in the district are as follows, of which several have already received special mention:—Chouhan, Bargujar, from Gujarat, Kuchwaha, Tank, Raghubansi, Rathour, Jadava, Gor, Bais, Gahlot, Tomar, Dhakara, Bhadauriya, and Baghela.

*Telees*.—The Telees of Bhangaon claim to be Rathour Thakoors by descent.

In compiling the above report I have purposely avoided entering into any details which have been already clearly stated in easily accessible books. I have therefore condensed into a very small compass the somewhat voluminous papers supplied by the five Tehseldars of the district; for, not to speak of the inevitable repetitions which they contained, the one of the other, they were mainly filled with trite commonplaces, familiar to every one, or with absurd theories, the only value of which was that they

brought out in the strongest light the deplorably artificial state of native education.

Thus (to give a specimen of the valuable information communicated) the Nais are seriously stated to be so called because a certain Rajah sent one of his servants to Kashi, and, as he did not come back, he and his descendants were all called Nais. Or again, the Aheers are declared to derive their name from the fact that one of their ancestors used to give milk to snakes (there is an existing superstition practice of this kind); and *ahi* is Sanskrit for snake, and *hira* for affection. There is really no such word as the latter. The absurdity of these derivations is the more striking because the true origin of both terms is so perfectly obvious to any one who has the slightest acquaintance with the principles of the language; though to derive *Kachi* from a certain straightforward peasant who always spoke the truth, is at least equally ridiculous, but to give a perfectly satisfactory explanation would be more difficult.

In questions of this kind it is always a great point gained to ascertain the correct orthography; but unfortunately no reliance whatever can be placed on the official writers as guides in this respect; and the presumption is that the mode of spelling most in vogue will be altogether wrong. Genuine Hindee words are, whenever it is possible, distorted into some approximate Persian phrase, which generally bears an entirely different meaning. Thus, to take a few familiar instances which I have noticed of almost daily occurrence,—Kankpur, vulgarly Cawnpore, is almost invariably changed into Khanpur with the Persian *kh*—khanh being a little-used form of Krishna's familiar name, Kanhaiya; Kushal Ram Kanslyn, being the name of Ram Chandra's mother, and in Hindi modified into Kushal, becomes Khushal, as if derived from *khusl*, to be pleased; and *bhakti*, religious faith, is in the same way altered into *bakhti*, fortunate. Occasionally, too, a familiar Hindi word is substituted for a more recondite one in the same language: thus in Vikram-aditya, the last member of the compound, being an obsolete name for the sun, is generally written *ejii*. This word also illustrates another peculiarity, viz., the substitution of *j* for *d*; thus Gadadhur, one of Krishna's titles, is as a modern proper name always called Gajadadhur. It is therefore necessary to receive with the greatest caution all native guesses at etymological derivations, and all theories founded on prevalent modes of spelling, when there is no early literary record in proof of their correctness. Any genuine collection of local traditions would undoubtedly have an interest of its own, as indicating the tendency of popular feeling; but I am not inclined to think much of their value as historical evidence. Some small particle of truth will be existing at the bottom of all, but so overlaid with a mass of fiction that it will be difficult to disinter it, especially as it will frequently consist only of some one name or petty detail which can be entirely subtracted without destroying the consistency of the fabulous structure which has been raised upon and around it. When, however, any portion of a legend is found agreeing with some early literary record, there is strong evidence at least of continuous belief, though even then there is nothing amounting to an absolute proof of the historic fact. But it appears to me that natives of the official class are not the best channels through which such local traditions can be derived, since their attention has been exclusively devoted to matters of fiscal detail, and they are as a rule profoundly ignorant of their own national history and literature. But as the Tehseeldars and Canoongoes were the persons specially named in the Board's instructions as the proper sources of information, it is upon their statements that this report has been based.

It has been previously mentioned that the preparation of these remarks was delayed till the receipt of the papers promised by the Rajah of Mynpoory, which did not arrive till the 24th of May. I must also add that no mention has been made of the Karhal Tehseelee. The statement originally furnished from that quarter contained nothing of any special local interest, and would have been equally applicable to a district in the Bombay Presidency. A supplementary enquiry was directed, but it was not thought desirable solely on its account to delay any longer the transmission of the general Report.

## ETAWAH.

*Memorandum on the Prevailing Caste, by A. O. Hume, Esq., C.B., Collector, dated 6th July, 1866.*

The early history of Etawah and that tract of country now included in the district of that name is involved in the same doubt and obscurity which rests upon everything Indian prior to the commencement of the 11th century.

The pundits produce *slokas* said to be derived from the *Mukabharat* in which the name of Etawah occurs, but these appear to be forgeries; indeed, though there are reasons to believe that the place is of considerable antiquity, and though the current tradition is that Mahmood of Ghuznee\* took Etawah after a three days' fight in 1022-23 A. D., after his unsuccessful attempt to protect his ally, the Rajah of Kunouj, nothing authentic is known of its history until towards the close of the 12th century.

Etawah formed part of the *unterbeyd* according to later historians, and it seems probable that it was at one time an integral part of the kingdom of Kunouj; but long before our authentic history commences the country (over which the Kings of Delhi then seem to have claimed sovereignty) had ceased, I think, to own even a nominal allegiance to the Rathore Dynasty, and the whole tract seems to have been overrun with Meos, whose turbulent lawlessness had reduced it almost to a wilderness. A time came, however, when two powerful Rajpoot races—the one from the south and the other from the west—swept over it, and, having exterminated the Meos, founded a number of princely houses, many of which to this day retain the titles, and (notwithstanding our anti-talookdaree policy, so pertinaciously clinging to for more than half a century) something of the possessions, of their great ancestors.

Of these two races, the earliest to appear on the scene were the Senghurs.

Claiming, like the Goutum Rajpoots (well known in Azimgurh,† Jounpore, Ghazeepore, Fatehpore, &c.), to be descended from Singhee or Siringhee Rikh‡ and a daughter§ of the then|| monarch of Kunouj, they pretend that their own immediate ancestor, Poorundeo (or Sorundeo, as some have it), son of Pndum Rikh and grandson of the horned sage, Singhee Rikh, having received the *tiluk* from Rajah Duleep of Autur, migrated southwards and established an important kingdom in the Dekhan, or, as most will have it, in Ceylon. This constant allusion to a monarchy of Rajpoots in Ceylon, which haunts us at every turn of their old traditions, may embalm some long-forgotten reality; but nothing as yet discovered warrants our treating it as anything but a pure myth.

For 72¶ generations the Senghurs ruled in the far south, whence, moving to Dhara (Dhar ?), for 51 more generations their sovereignty remained intact. Thence they appear to have been forced to migrate to Bandhoo, whence again, six generations later, they moved to Kunar,\*\* a place near Juggunumminpore. Here it was that, in the 137th

\* Though it is not, I believe, the commonly received identification, I have no doubt myself that the famous place of Moonj which Mahmood destroyed in 1017-18 is no other than the Moonj situated in this district, 15 miles north of Etawah, the size and height of whose khera is almost, if not quite, unequalled in the Doab. The account of Mahmood's marches is confused to a degree in all the Persian histories; but I think that, taken as a whole, the present situation of Moonj will suit their narratives as well, if not better, than any other.

† Where some have embraced Mahomedanism.

‡ Singhee Rikh was son of Ugee Rikh, son of Brimand Rikh, son of Pay Rikh, son of Bijay Rikh, son of Roordha Rikh, son of Raj Rikh, son of Lujabun Rikh, son of Hirban.

§ Some traditions aver that Bussunteen, Singhee Rikh's daughter, was married to the son of Rajah Soopal, of Kunonj; but all agree that Pudum Rikh was one of the fruits of this early alliance of the two great houses, and that from him the Senghurs sprung.

¶ Curiously enough, many deny that the *then* Royal race of Kunonj were Rathores, and assert that they were *real* Kshatriyas, which none of the Rajpoots, nor indeed any existing race, are by many schools admitted to be.

\*\* One *koorsec-namah* gives it 113, but several of the names are repeated over and over again.

\*\* Elliot says (p. 315, reprint of 1860),—"As Juggunumminpore is built near the ruins of Kunar, the chief of the Senghur Rajpoots is frequently known as the Rajah of Kunar Khera." This is not quite correct: it is not because Juggunumminpore is built near the ruins of Kunar, but because the head-quarters of the family for several generations were at Kunar itself, that the Rajah is so called.

generation from Singhee Rish, Rajah Bisookdeo—or Sookdeo, as he is indifferently called—the founder of the modern fortunes of the Senghur Raj, first saw the light.

I entertain no doubt that he is a real historical personage. His birth in all the *koorsee-namehs* is assigned to the year Sumbut 1122, or 1065 A. D.; but I myself am inclined to believe that his birth has been thrown 100 years too far back, and that the correct date would be 1165 A. D.

He married Deokoolah,\* the daughter of Jay Chund, apparently the Rathore Rajah of Kunouj, who in 1194 A. D. was defeated somewhere† in the Etawah District by Shahab-ood-deen Ghoree, who, it is said, plundered Etawah itself about the same time.

This victory destroyed for ever the great kingdom of Kunouj, and paved the way for the Senghur and Chowhan principalities. Bisookdeo took possession of the whole of the western parts of the present district. His descendants allege that he received it in dower‡ on his marriage with the daughter of the Kunouj Rajah, on condition of exterminating the Meos, who were then ravaging the whole country. But this seems scarcely likely, since at the time of his marriage the kings of Delhi claimed sovereignty over this tract, and had made, about the time of the famous battle of Tirkuree, a grant of a portion of it to one of their own employés.

In 582 H., or 1186 A. D., one Oodeykurn, of Adjoodhia (a Sreebastum Kayut of the Doosera division), presented himself at the Court of Pirthwi Raj as an aspirant to the royal favor. Proving himself both brave and clever, he was sent with a force to Phupoond to reduce the Meos to order; and in A. D. 1191, received a formal *sunnud* conferring on him a *jagheer* of Rs. 50,000, with the title of Chaudhree.

Then came the destruction of the Delhi Raj in 1193 A. D., and of that of Kunouj in 1194 A. D., after which both the Kayut and the Senghur appear to have obtained the favor of the conqueror. Poker Dass, Oodeykurn's son, was confirmed in his father's *jagheer* and title, with the addition of being nominated hereditary Canoongee of the shug of Phupoond, with further emoluments; while Bisookdeo and his sons obtained firm hold of the whole of the rest of the eastern half of the district.

Of the Kayuts, Chowdhree Gunga Pershad, of Boorhedanna and Oomree, Talookdar and Honorary Magistrate, still (with branches of his family) holds nearly the same villages they obtained in grant some 650 years ago; while the Rajahs of Bhurrey, Juggummunpore,|| Rooroo, Sukhut, and all their multitudinous "Row," "Rawut," and "Kounr" kinsmen, holding some 300 to 400 villages between them, sufficiently maintain the name and position of their great ancestor. To this day the Senghur river, along whose rugged banks they fought in old times so many bloody battles, remains a lasting monument of their former greatness and importance. Not many petty tribes have had the name of a considerable river changed in their honor; yet such has been the case with the Senghurs, since the Senghur, if tradition speaks truly, once bore the name of Besind.

\* This lady is unanimously asserted to have been born to the Rajah of Kunouj by Ranees Ladhmuny, of Sunkuldeep (Ceylon); and to have been herself the founder of Deoknilee, by which name at one time nearly the whole of the Oreyah Pergunnah is said to have been known. But this discrepancy exists,—that, while a majority assert that Deokoolah married Bisak Deo, others say that it was Deokoolah who married Singhee Rish. In this case Poorun Deo would be her grandson; and her mother being of a Ceylon family, might account for his alleged migration to, and sovereignty over, Ceylon.

† "The Tajool Maseer," says Elliot, "tells us that this battle was fought near the old Chowhan fort of Chandwar, in what is now Pergunnah Ferozabad. I dare say Elliot is right; but I have been unable to find the passage, and all local tradition goes to show that the fight took place not far from Etawah itself."

‡ Nikhut Puttee, Sheygoonpoor, Ghar Phupoond, and Oral, are enumerated as included in the grant.

§ The son of Bisookdeo was Asajjeet; his son, Mudun Deo; his son, Ratnra Deo; his son, Singhee Deo, who had two wives (one a Chohan of Etawah, by whom he had Murjad Deo, to whom he gave Bhurrey; and the other a Gourine, by whom he had six sons, who became respectively Rajahs of Nukhut Puttee, of Pooree Dhar, of Rooroo, Row of Kukhacoloo, and Rawut of Koorsee.) The present Rajah of Bhurrey is twenty-first in direct line, father and son, from Rajah Murjad Deo.

|| Juggummunpore itself is just outside the district, but 12 of its villages are within our boundaries.

Amongst the Senghurs, the only important family that has not held its present estates for many many generations is that which the sons and grandsons of the famous Chandan Singh (Talookdars of Sehar and Mulhousee, in the Bidhoona Pergunnah) now represent. Chandan Singh's father, Suddun Singh, a Biswahdar of a single village, but prime favorite of the great Amil-Bhagmul (the representative here, shortly before the introduction of our rule, of the Oudh Government)—partly by force, partly by fraud, but mainly by the favor of his patron—acquired immense landed possessions to which he had no equitable claim. It is curiously illustrative of the late Mr. Martin Gubbins' anti-talookdaree proclivities and the system which he represented—which latter in Oudh cost us so many of our best and bravest, and all but lost us India—that, while numbers of those villages which the Senghur princes had ruled for full 600 years were settled away from them with servants, retainers, farmers, family priests, and the like, several of Chandan Singh's ill-gotten mohals, which he had forfeited by failure to pay the Government demand, and to which he seems not to have had the remotest right, were settled with his sons, in total disregard of the real owners.

It was somewhat later than the advent of the Senghurs that the Chowhan Rajah, Sumersa (grandson of Humeer Shah, killed at the taking of Ruttumhoor in 1230 A. D., by Altaimush), with his two brothers, the founders of the Rajore and Myupoory Dynasties—all being sons of Rajah Oorum Row, and great-great-grandsons of Pirthee Raj—made their way from Neemrana to this part of the country; when Sumer Shah with his Chowhan followers and friends took possession of the whole of the western portion, as the Senghurs already had of the eastern portion, of the district. This I take to have occurred somewhere about 1260 A. D., and I gather that the Chowhans obtained a certain amount of countenance from Ghys-ood-deen, in consideration of their having aided to exterminate the Meos, who were then, as ever, the very *bête noirs* of all regular administration.

From this stem the Rajahs of Pertabnere\* and Chukkernugger, the Rana of Siktooree, the Rows of Jussolun and Kisnee, and other princely houses, sprang, and though they probably no longer hold more than a fifth at most of the 1,122 villages over which Soomersa† once exercised regal authority, the Chowhans are still the dominant race of the west, as the Senghurs are of the east, of the Etawah District.

But though the Chowhans and Senghurs are, and have been for fully 600 years, the ruling races here, it must not be supposed that these are the only castes, or even the only Rajpoots, who deserve our notice. Before the Senghurs, the Gour Thakoors in the north-east, and after the advent of the Chowhans, the Bhudoriahs in the west, were in their turns powerful, and have left to this day representatives in many village communities.

The Gours belong to those dim middle ages in which nothing can be distinguished with certainty. According to their own traditions, they migrated from Sopur in the west as early as 650 A. D., and took up their head-quarters at Pursoo, reclaiming much of the surrounding country from the everlasting Meos, whom everybody was always conquering, without, it must be confessed, their appearing much the worse for it.

In about 1000 A. D. the Gour Thakoors‡ were, they assert, in great force in that tract of country now known as the Phupoond, Akburpore, Oreyah, Bidhoona, Rnssoolabab, and Dera Muungulpore Pergunnahs, having their head-quarters at Mulhousie, and

\* Pertabnere, the present head-quarters of the Chowhans of Etawah, was founded by Pertab Shah in the 8th generation from Soomer Shah; and in the 12th, Rajah Modh Singh abandoned the Etawah Fort as a residence. It continued for long to be the head-quarters of the representatives of the Government, till finally destroyed under the orders of the Nawab Soojah-ood-Dowla, in consequence of the protest of the Etawah town-people that, so long as the Aumils occupied such an impregnable residence, they would never do anything but oppress the people. This is an undoubted fact, and is curiously typical of the spirit of the times.

† Soomersa's dominions extended, it is asserted, far into the Furrueknabad District, including Chubramow, where he built a famous fort.

‡ I note that this account of the Gour Thakoors is one on which full reliance cannot be placed. Most of the rest of the narrative is based on sunnuds, koorsc-namels, inscriptions, &c., apparently of a trustworthy character as regards events posterior to 1200 A. D.

founding 52 or *Licur* ghurees, amongst which Phupoond, Oomree, Boorhedana, and many others later granted to the Kayut Chowdhrees, are enumerated. Who exactly Al-lah and Oodul, the worthy Rajahs of Mahoba whose prowess is sung to this day at the commencement of the rains by all the minstrels and peasants of the Central Doab, may chance to have been, and whether they were men or myths, the works of reference at my command do not enable me to decide; but it is to these doughty warriors—but specially the matchless archer, Oodul—that the Gour Thakoors ascribe their defeat and ruin at the very commencement of the 12th\* century. Elsewhere they again, on various occasions, rose into importance, but here they never regained their lost supremacy, though their descendants to this day continue to hold Subail, Kurchulla, Joura, and other villages in this and the Cawnpore Districts.

The Bhudoriahs on the west, whose head-quarters are in the Bah Pinahnt Pergunnah of the Agra District, claim, as is well known, great antiquity, and are (owing to the favor in which they stood in the later times of the Mahomedan Emperors, which are fast forgotten) allowed precedence by the Chowhans of Munehunna (or Mynpoorie) and Pertabutere; but in reality these Bhudoriahs were of no importance when the great Chowhan houses were founded hereabouts, and only rose into notice when the Chowhans of Itawah had been for nearly 400 years the rulers of the whole country round about. It was during the time of Shahjahan and his successors that the Bhudoriahs (always a troublesome and disreputable set) obtained a permanent hold, which they still retain on much of the Choahan territory. The Ror of Burpoorah is a Bhudoriah, and the head of the clan in this district; but he himself, with all his brotherhood, as well as all the other Bhudoriahs of the old Beelamow or Dehli Jakbun Pergunnah, look up to the Rajah of Naigaon as their feudal chief.

Mingled with the Bhudoriahs are a few communities of Dhakera Rajpoots, who appear to have migrated hither from the direction of Ajmere early in the 16th century, and to have early joined themselves with the Bhudoriahs. For nearly two centuries they bore a reputation as robbers and cut-throats second only to that of their prototypes, the Mangs, and to this day they are, I think, the least respectable of our village communities.



commenced, was continued under the British rule ; and hence it was that when the settlement of Regulation IX. of 1833 came to be carried out, these Brahmins, in virtue of having long acted as *malgoozars*, were recorded as proprietors of numberless estates, to the total disregard of the families who had been their proprietors for 600 years, and whose ancestors had reclaimed them alike from jungle and robber Meos.

In the centre of the district, for some reason, there always remained a broad belt of debateable land between the Senghurs and the Chowhans, and in this neutral ground, about 1500 A. D., appeared two Kunoujeeah Brahmins, Dhoon and Moon (query—should these be Dhun and Mnn ?), born, it was said, at Nandhuna, near Bithoor. These soon possessed themselves peacefully of a very considerable tract of country, and from them originated the Raj of Dulleepnugger and Luckna, and, directly or indirectly, almost all the numerous Brahmin zemindars of the modern pergannah of Bhurtenan.

In the Oreyah Pergannah (which is not generally known), the Sunoreas or Sunadhs predominate, and are represented chiefly by Singeeas and Merhas, two well known *gots* of that sub-family. There are a considerable number of Singeea\* Brahmin zemindars, and these all date their origin from one Basdeo. According to them their ancestor first settled at Suhbda under the protection of the Senghurs, and then one of his sons went to Delhi, where he obtained service late in Shahab-ood-deen Ghoree's reign. Later, probably in Akbar's time, the family appears to have obtained a grant of land and the title of Chowdhree (which some of the family have ever since borne) when they took possession of Oreyah and its immediate neighbourhood ; and here, though greatly reduced in circumstances, they to this day continue to hold many villages.

They are probably in error in dating their advent so far back as 1200 A. D., but they are unquestionably one of the first of the Brahmin septs now existing that settled in the district.

The Merhas profess to have been from early times the family priests of the Senghur Raj of Bhurrey ; and Chowdhree Peetum Singh of Billawan, an influential zemindar, Babootee Singh of Chanderpore, and others, still, with numerous younger branches, represent the family.

In the Etawah Pergannah, besides the gradual influx of Kunoujeeahs, two distinct immigrations of other Brahmins are noticeable as having to this day left numerous representatives.

Very early in the 14th century, when Alla-ood-deen took Runtampore, Chitorgurb, and other places, one Hurreepunt, a famous pundit, made his way to Etawah. With him came Oogursen, Muthoorea, and others of that sub-division of the Sunoreas. Oogursen's two sons, Radho and Madho, rose to more or less importance, and at this present moment their descendants of the 12th, 13th, and 14th generation, as well as the descendants of their father's companions, are to be found almost throughout the Etawah Pergannah. It is noticeable that about the time Oogursen settled here other Muthooreas settled at Jaloun (where our family had *jagheers* and *madjees*), Jhansi, Gwalior, and Mynpoory, with the latter of whom chiefly our Muthooreas intermarry.

Another and far more important sept of Sunoriahs are the " Saburn " Chowdhrees of Manikpore. Their ancestors, it is generally allowed, accompanied Rajah Sumersa on his first settlement in the district, and from him obtained the title of Chowdhree and a grant of several villages.

In later times they possessed, it is said, a *chourasee* of villages. Many of these have passed away from them, but the present heads of the family still retain a few of their old villages, with the title of Chowdhree, and still affect an importance to

\* The Singeeas are also called Gurgia Chowbeys. They say that Gurga Charuj, Sri Krishen's *gooroo*, belonged to their family. Their name is derived, they allege, from that of their native country—a tract near Delhi, which was once known as Singee.

which, numerous as they are, their present fallen estate certainly gives them little claim.

At the same time that Mata Mul settled here, another family of Khattrees, whose origin is uncertain, also took up their residence in Etawah. Later, the members of this family rose to wealth and consideration, the house culminating about 100 years ago in the very Nauharwan of Indian bankers, known throughout the length and breadth of the land as Dab-walh Rai Suehha, from whom all the present Etawah bankers,\* Oomrao Singh, Radhe Lall, Golal Chund, Kripa Ram, &c., are descended—unfortunately without inheriting, or I fear deserving, the family patronymic of "Suehha."

Besides these Khattrees, another important body of traders—a family of Aggurwalla Bunnials—made their way from Gorakhpore to Etawah about the close of the 16th century. One Lall Belcaro was the head of the house, and was one of the Royal Treasurers. He spent some time at Kara Jehanabad, but died in Etawah, where his son Bijnath built the palace, and his grandson Jeychund the Kuttra, now owned and occupied by his multitudinous descendants, Baboes Ajoodhia Pershad, Girdhur Dass, Buldeo Pershad, and others, many of them still wealthy merchants and considerable landholders.

Of the humbler traders or Bunnials scattered everywhere about the district, a large proportion are Aggurwallas. These Aggurwallas are said by Elliot to derive their name from Agroha, on the borders of Hurriana; but I believe that this statement is incorrect, as by all tradition, written and oral, they are descended from a person of the name of Augur, or Oogur. According to some accounts he was a Brahmin saint, An-

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\* They are also many of them large landholders.



The whole of the south of the district was, and indeed still is, a network of terrible ravines (then everywere densely wooded), fringing throughout their whole course the Jumna, Chambal, and Koonree Rivers. Lastly, right through the centre of the district runs the Senghur, which for the last 30 miles of its course here is bordered on either side by a belt of ravines, in places several miles in breadth. These latter ravines, even up to a recent date, were so densely clothed with khair,\* rewuj,† chenkhur,‡ babool,§ and others of this thorny race, that it was difficult in many places for even a single footman to thread his way athwart them; and all tradition leads us to believe that in past times the Jumno-Chambal ravines were no less densely clad.

It is therefore no matter of surprise that, close as Etawah was to the capital of the great Mahomedan Emperors, the Hindoos always contrived to hold their own, so that we have but few, and these but little important, Mahomedan families to chronicle here.

Phupoond and Etawah alone have any Mahomedans. To Phupoond, early in the 16th century, from Jounpore, came Syud Eusuf, a native of Bokhara, known to us now as Shah Jaffer Bokharee. With this good man came his brother, Syud Tayub, and family; and this latter's descendants are now the leading Mahomedans of Phupoond. About the same time appeared also at Phupoond one Baba Sejhanund, who is said to have been born in Totaduree, near Ajmere; and with this Baba the Bokharee contracted the strongest friendship. Both Sejhanund and Shah Jaffer, who died in 956 *Hijree*, left a name for goodness and sanctity, revered alike by Hindoo and Mussulman,—and flowers are sprinkled, lamps are lit, and snow-white sheets are still spread upon the Mahomedan's tomb at festivals by the pious of both creeds; while the great fair of Shah Bokharee, held yearly at it to this day, shows how long and brightly "good deeds shine out upon this naughty world," and how, even in the darkest ages and amongst the most ignorant people, a career of pure, unselfish piety and good works will conquer sectarian prejudices, and live to distant generations in the hearts of multitudes, who, though they will not imitate, can at least admire, its virtues.||

In Etawah we have two families or clans of Mahomedans—the first are Sheikhs, who, emigrating from Bagdad, settled in Dehli in Chunguz Khan's time, early in the 13th century, and thence in the time of the Emperor Akbar (whose sunnuds they retain to this day) moved to Etawah, of which they became the hereditary kazees, although they never appear to have become landholders. The other clan, or Syuds, whose progenitor, Syud Jubba, of the Barah Sadat, obtained in Farkseer's time a small grant of land in Etawah from the Vizier Abdoola, who, as is well known, belonged to the same famous Syud stock. This family of Syud Jubba has numbered many able men amongst its heads, and, though reduced in circumstances and retaining but a small portion of their rent-free grants, it has still several representatives high in the employ of the British Government and Native States.

There still remain the inferior castes, of whom in this district the Aheers, Chumars, Kachees, and Lodhees are perhaps the most noticeable and most important. Of the origin\*\* of these, or the times at which they first occupied the district in considerable

\* Acacia Catechu.

† Acacia Lencophleba.

‡ Acacia Trispinosa.

§ Acacia Arabic.

|| The date is on his tomb.

|| It is pleasing to notice that the strong ties of friendship which existed between these two good men of different creeds appear to have been maintained intact by their representatives. To this day the *utka* (or pot of food) prepared at Sejhanund's temple (now known from the *Makunt Soojadeh Nisheen* as Goroo Dhooy's *Asthal*) is sent in the first instance to the *mujacurs* (or attendants) at the tomb of Bokharee Shah, while every *chadur*, or sheet, offered at the tomb is transferred to the *Asthal*.

From the founder's time, Mouzah Lutelumunpore has always been held rent-free for the support of the *asthal*.

\*\* From such scraps of tradition as I have at various times collected from the people and from native books, modern and ancient, I hope some day to be able to show good grounds for believing that most of the more important of the lower castes spring from unions between males of the higher castes and females of the aboriginal inhabitants of the country, or in some cases (and these are the most respected of the lower castes) the females of the so-called Seythian races.

numbers, nothing can be certainly said. Wholly illiterate, and mostly having to earn their daily food by their daily labor, they themselves appear in this district at any rate to have preserved no sort of traditions of their past histories; while the higher castes have always looked down on them too much to make any effort to preserve a record of their antecedents. It seems probable that in this district the ancestors of the present representatives of these castes only became numerous when, by the establishment of the Rajpoot principalities, the Meos were exterminated, agriculture became possible, and thronging numbers of men and herds rendered professional herdsmen, ploughmen, gardeners, shoemakers, leather-dressers, &c., necessary and welcome settlers.

Looking back through the dim vista of receding ages, we seem to discern traces of a time when the Etawah District was widely different from anything it has ever been within the historic period: a time when population was very dense, and when arts long since forgotten, and a religion now unknown, grew and flourished everywhere about the district. Even in the midst of barren plains, ancient sites\* of considerable magnitude, and in some instances extraordinary height, attest the importance and antiquity of the towns under which they once slowly grew. Fragments of a highly glazed and ornamental pottery, such as in Asia is now scarcely produced anywhere out of China, and portions of sculpture, which even now, weather-beaten by unnumbered seasons, are almost Grecian in the purity of their design, from time to time crop up—mute records of arts and civilization, such as in the last thousand years have found no parallels here. Even the principal mosque in Etawah itself is nothing† but a modified Buddhist temple, to which it is impossible to assign a later date than the 5th century of our era.

Some great calamity then devastated the country. War and pestilence may have contributed; but there are nowhere the faintest traces of irrigating channels—water is very far from the surface, and it is to one of those terrible famines to which this part of the Doab is peculiarly liable that I myself am inclined to attribute the change.

The next glimpse we catch of the country, it is almost tenantless, a straggling wilderness, overrun with scattered hordes of robber savages. Then came that widely-extended reflex movement of the southern Rajpoot tribes towards the north and north-east, which, commencing long before the earliest important Mahomedan invasion, has never, I think, been adequately explained. Other tribes doubtless preceded them, of whom even such faint traces as we have of the Gor occupation no longer remain to us; but the first to obtain a lasting footing here were the Senghurs' and Chowhans' bold hearts and strong arms, before whom the plunderers soon melted away. Once more something like protection to life and property is afforded: the Brahmins come with science, such as it is, and all that still remains to them of a declining civilization—agriculture—becomes possible; herds multiply in something like security, commerce and banking spring up to aid the distribution of growing wealth, and the Tatars, Moguls, and Mahrattas successively held nominal sway, and exercised a more or less real authority over them. It was not till, in the fullness of time, the British rule was here established, that the Rajpoot princes altogether lost their independence and regal authority.

#### CASTES.

*Brahmins.*—I note, though it is probably so perfectly well known as to require no repetition, that Brahmins are divided into two great classes—the Punchi Gor, who reside north, and the Panch Dravira, who reside south, of the Vindyachal mountains.

The Gor contain five great families:—1, Sarasoot; 2, Kankoobj; 3, Gor; 4, Mythul; 5, Ootkul.

\* Known as *Lekhas*.

† I was the first to point this out, and even now it is not generally known.



As it is now constituted, the Etawah District comprises—the whole of Akbar's mehals Deoknlee, Shelgoopore, Puttee Nakhat, and Phupoond; nearly the whole of Akbar's mehals Etawah and Sehar; a considerable part of Akbar's mehals Snkkut-pore and Purihar; a few villages of Akbar's mehal Rassree. The present limits of the Etawah District are quite modern. In the earlier period of the British rule this district formed part of two sub-collectorates, *viz.*, those of Etawah and Beylah, which were respectively subordinate to the collectorates of Mynpoory and Furruekabad. In 1837 the greater portions of these were consolidated into one district, which as then constituted contained the pergunnahs of Beeba Mow or Dehlujakhnn, Etawah, Rowayn, Janibrast (including Burhpoorah, Chuekurnuggur, Snhson, and Snndos), Luckna, Oreyah, Phnppoond, Beylah—of which Burhpoorah was included in Tehseel Etawah, and the rest of Janibrast in Tehseel Luknah.

In 1857 I re-arranged the territorial divisions of the district, and, taking over from Furtuckabada large portion of Pergunnah Sukkutpore Ayrwah, made over to Mynpoory a large portion of Dehln Jakhun, or Beebamow. I divided the district into five pergunnahs, which are as follows :—

#### *Present Pergunnahs.*

Pergunnah Etawah—composed of part\* of Dehlu Jakhun, Talooka Burhpoorah of Janibrast, Pergunnah Etawah, and part of Pergunnah Rowayn.

Pergunnah Bhurteyah—composed of part of Pergunnah Rowayn, part of Pergunnah Sukkutpore Ayrwah, Pergunnah Luknah, and Talooquas Sehson and Chuekurnuggur of Janibrast.

Pergunnah Bidhoonah—composed of part of Sukkutpore Ayrwah, part of Pergunnah Beylah, and part of Phupoond.

Pergunnah Phupoond—composed of the greater part of Pergunnah Phnpoond, and small portions of Pergunnahs Beylah and Rowayn.

Pergunnah Dullelnnggur—composed of Pergunnah Oreyah, and Talooka Sundos of Janibrast.

#### ETAH.

*History of the Population of the Etah District, by C. H. T. Crosthwaite, Esq., Deputy Collector, dated 1st May, 1866.*

Out of a population of 6,14,351 souls, there are 71,662 Chamars and 10,900 Kolees.

It is not known from what part of the country they came, but it is possible that they have settled here on account of the leather trade. They are sub-divided into seven classes—*viz.*, Jatooa, Raien, Koorah, Jaiswar, Jhosia, Azimgurheea, and Koorees, Chamars.

*Aheers and Ahirs.*—Of these there are 63,193. Their mother country is Muttra, and westward of it; but there is also a tradition that they were original inhabitants of the country about Gurhmoekhtesur, in the Meerut District, where there were many serpents; and, as these people had a great liking for these reptiles, and were in the habit of offering them milk, they derived their name from *ah*, meaning serpent, and *heer*, signifying affection. They have settled in this part of the country, some say, 1,100 years ago; others state from time immemorial, or from the period when *Krishna* was born at Muttra. They trace their origin to Muttra, or the country adjoining it westward, and, as they were generally cowherds and tend cattle, they preferred this part of the country, which was once a waste jungle, to graze their cattle. The principal divisions of

\* Single villages transferred from other pergunnahs in rectification of boundaries are not noticed in this detail.

Aheers are Nundbunsee, Yadoobunsee, and Gwalbunsee : of these, the Nundbunsee and Yadoobunsee abound in this part of the country. Nundbunsees are again sub-divided into several *gots*, fully detailed in Elliot's *Glossary*, page 8. Karri and Kamria are the principal inhabitants of this district.

*Lodhas*.—Of whom there are 68,758 souls in this district. They are chiefly to be found in the pergunnahs of Etah and Marchira ; they hold zemindaree in this district, and are old inhabitants ; there are six sub-divisions of caste amongst them, viz.,—Paturia, Mathuria, Sunkullajuria, Lukhia, Kharia, and Pania. The Paturia caste abounds in Etah, and came from the west—the districts of Allygurh and Delhi. Atrunjeekherah is an ancient seat of the Lodhas. Lodhas are said to have come from the hills, and their name is derived from *lodh* (log-wood), in which they are said to have traded.

*Thakoors*.—Of these there are 53,132. The principal tribe of Thakoors, inhabitants of this country, are Chowhan, Ratores, Solankhee, Tomurs, Kutteear, Bys, Dhakre, Parair, Jadou, Bhatalai (or Bumtalai), Burgojurs, Pondier, Goraher, Jaiswar, Kuttia, Gor, Kuchwahai, Rughobunsee, and Jaes.

*Chowhans*.—These Rajpoets or Thakoors trace their origin from the neighbourhood of Sambhir and Ajmere ; they came in this district from that quarter and Delhi. The famous Prithiraj was a Chowhan. Rajah Sungut, the great-grandson of Chabnr Deo, the brother of Rajah Prithiraj, had many sons, of whom Pertab Rodur, with the seven sons of Rajah Prithi, left their original seat at Neemrana and founded the principalities of Rajore and Sukkeet, in this district. Sukkeet derives its name from Rajah Sukkut Deo, son of Prithiraj, or from the said Rajah Sungut, the great-grandson of his brother. The present family of Rajore are represented to be the descendants in the direct line of Sukkut Deo, or Rajah Sungut. Toorsue, who was of the same family, had two sons, of whom one turned a Mahomedan, from whom are descended the Chowdhrees of Bilram ; the second son, Bilram Singh, laid the foundation of the town of Bilram in 1205 B. S. Heera Sing, a descendant of the same family, had ten sons, the eldest of whom was Man Sing, *alias* Maneeram Singh, who founded the town of Marehra—or properly “Marhara”—after defeating the Goorduls, who inhabited that part of the country ; the second son, Tilokey Sing, founded the village of Tilokeypore, in Pergunnah Marehra ; the third founded Mouzah Prethepore Kupata ; fourth, Bhudwass and Dholaisur ; while the fifth and sixth settled in Gurheen Murgain. The seventh took his abode in Basoondra ; the eighth settled in Mouzah Nidholee, Pergunnah Marehra ; while the ninth in Mouzali Bhissee, Jhunwar and Galaitoo. These latter were termed *puchh-bhaiya*, or five brothers. The tenth son was Juggut Sing : he founded Mouzah Jirismyee ; he had two sons. The eldest was Somere Sing, from whom are descended the Thakoors of Jirismyee, Nugla, Fareed, Raurputtee, and Nugla Powall. The youngest, Pertaub Singh, came to Ghazeeapore Pubore, and had a son, by name Singram Sing, *alias* Sungce Khan, who founded Etah. From Singram Singh was descended the late Rajah of Etah, Dummer Singh. Singram Singh's descendants are to be found in Etah, Dhunga, Bejouree, Chumkurree, Barther, &c., &c. Etah was founded some 500 years ago.

*Ratores*.—This is a very old tribe of the Thakoors. Rajah Dropout of Kumpill, whose daughter, Droputti, was married to the Pandoos, was a Ratore. The seat of government was then removed to Kunouj, and the several Rajahs of Kunouj mentioned by historians were of the Ratore caste. The famous Jeychund of Kunouj was a Ratore. When Jeychund was defeated by Mohamed Ghoree, his family took refuge in Barna, and subsequently gave the pergannah of Burna in gift (*shunklup*) to Brahmins, and themselves settled in Pergunnah Sonhar. The Rajah of Rampore, in Pergunnah Azimnuggur, and the Rao of Khemsai pore, Pergunnah Shumsabad, are also Ratores, and in the direct line of Rajah Jeychund. The Ratores on taking possession of Sonhar defeated a tribe known as Bhayar. These Ratores were Bhagul Deo and

Deo, whose descendants, Bhogee Bharut and Hameer, thus divided the pergannah :—the south of Sonhar was taken possession by the descendants of Bhogee, from whom descended the Chowdrees of Mowakhera; while the descendants of Bharut occupied the country north of Sonhar; Hameer's sons get Oomurpore and Nugla Hameer.

*Solunkhees.*—They first came in this district from Goojerat, some say Tonk. The head of their family took his abode in Lukmeepore Pergannah, Tappa Oolaiee, while the rest settled themselves in the pergannahs of Sirpoora, Kursana, Schawar, Soron, Tappa Ooliee, and Nidhpore.

*Sonkhees.*—A branch of the Solunkhees, and are to be found in Eklehra and Gurheea.

*Tomurs.*—The famous Pandoos are said to be of the Tomur caste. Their original country was Hustnapore, Indur Prust, or Delhi. In Pergunnahs Etah and Sukkeet, they came from Mouzah Aysas, Pergannah Ahnow, of Gwalior; while in Tehseel Allygunj they are said to have come from Hustnapore and Delhi. They are to be found in Loya, Nugla, Dheemur, Powass, and Baghovalla, &c., &c., also in Pergannahs Nidhpore and Azimnuggur.

*Kuttiars.*—They are only to be found in Pergannah Azimnuggur, and they came in this part of the country from Jullundur (Punjab).

*Kuttias.*—They are only to be found in Pergannah Azimnuggur. They came likewise from Jullundur.

*Bys.*—They are to be found only in Pergannah Nidhpore. They say that they came from Daondeea Khera, in Baiswara (Oudh), and belong to the royal race. Nurdoulee and Sekundurpore Bais are their zemindaree villages.

*Dhakrais.*—A tribe of Rajpoots who are now to be found in Mouzahs Soondrain and Meholee, Pergannah Nidhpore. Some say they came from Etawah, while others state they came from Agra and Muttra. The Ranee Dhakree, widow of the late Rajah Dummur Singh, of Etah, is of the Dhakree tribe.

*Panurirs.*—They are to be found in Pergannah Azimnuggur. They came from Mount Aboo—some say, Ojein and Panwar Patee.

*Jadoons.*—The Rajah of Awa and the Zemindar of Roostumgurh are of this tribe. The Rajah of Awa holds zemindaree in Pergannahs Marehra, Etah, Sonhar, Azimnuggur, Putialee, and Soron.

*Bhutailais.*—They are to be found in Mouzah Mogurra Tathee, Pergannah Nidhpore. They came from across the Ganges.

*Burgoogurs.*—They are to be found in Oojheypore and Nundgaon, in Pergannah Sukkeet. They came here from the Muttra District. A full account of this tribe is given in Elliot's *Glossary*, page 98.

*Poondeers.*—They are said to have come from Hndwar some 1,100 years ago, and hold zemindaree in the Bilram Pergannah, Tehseel Kassgunj, and in Oolaiee Khass, Indraiee, and Jeitpoora.

*Gurhakers, or Gourakers.*—An obscure tribe of the Rajpoots found in the pergannahs of Puchlana, Budria, and Bilram. They are said to have come from Ajmere some 225 years ago. They are said to have descended from Chumur Gours, and some say from Ahéers.

*Jyswars, or Jaes.*—Are to be found only in Pergannah Azimnuggur, and they are stated to have come from Jeysulmere or Jugnair, while Sir H. M. Elliot mentions they came from Kusba Jais, in Oudh.

*Gours.*—A royal race of Rajpoots—the ancient Kings of Bengal were of Gour caste. They came from the east of Kashee (Benares). Burhola and Sanoree are their zemindaree villages. They are sub-divided into Bhut Gour, Brahmin Gour, and Chumur Gour. Burhola zemindars are Brahmin Gours, while the Barona zemindars are Chumur Gours.

*Kachikhaiks.*—Akbarpore, Tumreura, and Seunderpore are the abode of Kuchih-wahai Thakors. They came from Jeypore and Nurwur.

*Rajputans.*—To be found in Nidhpore Pergunnah. They came from Oudh or Ajodhia.

*Brahmins.*—There are 53,132 souls, principally Sanadhs. Their original country is Kunouj, and they are ancient inhabitants of this district. The Kanonjees came from Kunouj.

Sanadhs have derived their name from *Swarah Jig*, performed by the great Rama, of Ajodhia.

*Kachees.*—They are sub-divided into Kanonjees, Hurdees, and Sukeena. The Kanonjees Kachees are to be found in Sonhat and Etah; but the greater portions of the Kachees of Sul-vena yet hold zamindaree villages in Monzali Agounapore, Pergunnah Atranagar, and Chilasnee, in Etah. They are 46,601 in number.

*Gadrees.*—Of these there are 21,479. They are descended from an outcast Kormace and a woman of unknown caste. They did not come from any particular country: they are shepherds, and sub-divided into Neekhur, Tusschila, Pnehade, Chuk Dhenjre, Burya, and Bharatne Kalur. Of these, there are 19,274 born from a Soodur man and a widow.

*Pusaris.*—Of these, 15,412 are in this district. In the Allygunje Tehseel are to be found the Aggurwala, Oodhera, and Saroogee; in Etah, Aggurwala, Barasainee, Chousainee, Khudulwal, Mahaoor, Barunwal, and Saroogee; while the Kassgunj Tehseel has the Jaiswar, Aggurwal, Barasainee, and Khudulwal. The Aggurwal came from Agroha, on the borders of Hurriana; the Oodhias from Oudh; Saroogees came from westward and Sonapore; and the Barasainee and Chousainee from Muttra: the Jaiswar from Jeysulmure, and some say from Chittore. About the rest of the tribes, it is not known from which quarter they came. The Jaiswars are eanoongoes and zamindars. The Aggurwals and Saroogees hold zamindaree.

*Makijars.*—There are 12,907. They are said to have descended from Maieasur. The Allygunj ones came from Mahabun; while those of Kasegunj from Jhansie and Duttia. The Etah people make themselves out original inhabitants.

*Kisunes.*—There are 11,906—the *kisan* or *krisan*, meaning cultivator. They are Khogee. It is not known from which quarter they came, but the Khogee state that they resided in Atrunjee Khera.

*Burlyee.*—They are probably aborigines.

*Kaitts or Kaiths.*—The Suksenas are original inhabitants of Sunkesah, near Serai Ugnth, in this district, and this district may be said to be their native country. Other sub-divisions are—

*Koolshirists.*—From Oudh, thence to Jalleyur and Shekoabad, and in this district.

*Sreebastums.*—Came from Oudh, Khyrabad, and Gouda. Sreebastum, Suksena, and Koolshirist hold zamindaree.

*Sheikhs, Syeds, Moguls, and Pathans.*—Came in this district after the Mahomedan conquest. No particular traditions appear to be extant.

## JALOUN.

*Note on the Castes prevailing in the Jaloun District, by Lieutenant-Colonel Terndu, Deputy Commissioner, dated 20th March, 1866.*

The principal castes of this district are :—1, Kuchwaha Rajpoots; 2, Senghur Rajpoots; 3, Goojurs; 4, Koormees; 5, Brahmins; 6, Mahratta Pandits. The annexed list shews in detail the number of villages held by each caste, and amount of Revenue paid by each to Government.



Balajee Gobind, alias Balarno, was next in succession. At his death without heirs, his wife, Musummat Luchmee Baie, set up her brother Gobind Rao, who, not being able to carry on the Government, made over the whole tract to the Commissioner of Banda, Mr. Fraser, in 1838 A. D., for management under the Court of Wards. Govind Rao died childless in 1840, and the territory lapsed to the British Government. These Mahratta Pandits formed a governing class, entire strangers to this part of India. They held but few villages, and only six are now found with them paying Rs. 3,190. As might have been expected, they joined heartily the cause of their fellow countrymen, the Nana, and proclaimed here and everywhere the speedy downfall of British rule.

*Koormies*.—The Koormies, although playing a most important part as agriculturists, hold no influential position. The same remark as to position applies to Aheers, and all the inferior castes. A native tradition exists that this district, anterior to the conquest by Chitttersal Bundela, was entirely held by the Meo caste, an inferior clan of Rajpoots.

The Mahomedan element is very scanty: they only hold 34 villages, paying Rs. 15,958-9-2. From the extensive Mahomedan ruins and numerous tombs in old Calpee, it is evident that in the 15th century the followers of the crescent were very powerful on this side of the Jumna. Many villages still retain names given by their Mahomedan conquerors, such as Hyderabad, Mahomedabad, &c. In conclusion, I must mention a peculiar tenure which existed in these parts, noticed by Sir H. M. Elliot, known as *gurheebund*. Under a feeble Government, the various Thakoors held their lands on a stipulated yearly tribute, but which was seldom paid, or only in part. From living in *gurhees*, or castellated mansions, they are known to this day as Gurheebunds. In nearly every village can such a fortified dwelling still be seen. Many were destroyed by us in 1857-58, but still too many are to be found.

I have now touched as briefly as possible on the leading castes of this district, and trust the information given may prove of some use to the Board in compiling the report on the Census of 1865.

*List of Castes of Zemindars in the Districts of Jaloun.*

Number.	Caste.	No. of Villages.	Government Jumma.	
			Rs.	As. P.
1	Kuchash Thakoor,	84	67,944	0 0
2	Brahmin,	198	1,61,936	13 3
3	Aheer,	34	15,213	1 7
4	Goojar,	105	95,650	9 8
5	Singhur Thakoor,	62	54,793	0 0
6	Mussulman,	34	15,958	9 2
7	Kaith,	50	29,215	14 4
8	Fakeer,	4	1,211	8 0
9	Dangee Thakoor,	1	231	0 0
10	Chowhan,	8	5,957	0 0
11	Koormee,	107	2,01,813	6 2
12	Tour Thakoor,	3	5,065	0 0
13	Dhunderay Thakoor,	7	6,513	0 0
14	Lodhee,	38	55,678	0 0
15	Ponwar Thakoor,	1	282	0 0
16	Bhut,	1	333	0 0
17	Maharatta Pandit,	6	3,190	0 0
18	Khagur Thakoor,	7	10,073	0 0
19	Junwar Thakoor,	2	728	0 0
20	Chudale Thakoor,	2	1,366	0 0
21	Kawut,	3	2,055	0 0
22	Purreehat Thakoor,	5	3,847	0 0
23	Khungar,	1	1,043	0 0
24	Gour Thakoor,	1	565	0 0
25	Murrowaree,	11	9,064	0 0
26	Donaria Thakoor,	3	1,159	0 0
27	Banneah,	10	6,432	10 8

## List of Castes of Zemindars in the District of Jaloun.—(Concluded.)

Number.	Casto.	No. of Villages.	Government Jumma.		
			Rs.	As.	P.
28	Ghosee,	...	1	1,055	0 0
29	Kaonra,	...	3	3,317	0 0
30	Meo Thakoor,	...	26	19,330	0 0
31	Rajpoot,	...	117	86,654	15 10
32	Malee,	...	1	497	0 0
33	Kullar,	...	2	212	0 0
34	Telee,	...	3	2,065	4 6
35	Bondala,	...	3	3,015	0 0
	Total,	944	8,73,383	13	7
<i>Mafsee holders.</i>					
1	Brahmin,	...	3	1,050	0 0
2	Goojur,	...	3	5,452	0 0
3	Fakeer,	...	1	825	0 0
4	Kaith,	...	1	755	0 0
5	Bunneah,	...	1	240	0 0
6	Bhat,	...	1	129	0 0
	Total,	10	8,451	0	0
<i>Chiefs.</i>					
1	Rajah Rampoora, Kuchooah,	...	40	30,000	0 0
2	Chief of Gopalpoor Ditto, ...	...	11	22,000	0 0
3	Rujah Jugumunpore, Sengur,	...	29	29,000	0 0
	Total,	80	81,000	0	0

JALOUN DY. COMMISSIONER'S OFFICE,  
ORAKA:  
The      March, 1866.

A. H. TERNAN, LIEUT.-COL.,  
Deputy Commissioner.

## JHANSIE.

Memorandum on the Castes prevailing in the District, by E. G. Jenkinson, Esq., Deputy Commissioner and Settlement Officer.—Dated 26th April, 1866.

VERY little can be said in this district on the subject regarding which the Board have called for information. There are no records or sunnuds extant, and, as a rule, the people have no traditions of their own histories. There are no large colonies of Rajpoots or other well-known castes, and no tract or portion of the district is occupied by any one particular tribe. Here and there may be found the scattered members of the same family, but with very few exceptions there is no one family holding more than two or three villages.

There have never been any inducements to settle in this part of the country. There are, indeed, signs of its having been a prosperous and well-populated country in the time of the Chunduls; but since their expulsion (probably about 850 years ago) the country has been overrun and held by different conquerors, and the people have been badly governed, and were, when the English took possession of the district, very much reduced in numbers, and generally wretchedly poor.

The following table, giving the distribution of proprietary right in the district among the different castes, will show how mixed the population is :—

Pargannah.	Number of villages held by																									
	Brahmins.	Pundits.	Kayaths.	Khushtahs.	Dhundeihals.	Rajpoets.	Lodhees.	Koormees.	Dhangees.	Aheers.	Mahomedans.	Kumarees.	Kachhees.	Diveemur.	Bilas.	Pundars.	Goshsahs.	Mahrattas.	Kailars.	Glossess.	Chumars.	Lodhas.	Kunjars.	Dyragess.	Gojjins.	Different castes.
Mele,	10	2	5	6	8	3	19	4	5	29	2	...	...	...	...	...	...	...	...	...	...	...	...	15		
Gerotha,	21	2	2	16	...	17	9	11	...	11	...	...	3	...	3	...	...	...	3	...	2	...	1	21		
Mow,	24	1	...	17	1	26	2	9	1	11	...	3	...	2	...	3	...	4	...	4	...	1	...	25		
Jhawle,	16	5	3	11	1	4	20	...	...	29	...	2	1	2	2	3	4	1	1	1	1	1	...	13		
Ihandere,	14	...	2	1	...	1	12	3	11	15	2	1	1	2	2	...	...	...	...	...	...	...	...	11		
Pendwala,	14	...	2	...	5	6	14	...	...	12	...	1	...	...	...	...	...	2	...	1	1	...	...	21		
Total,	102	10	12	51	10	56	68	41	17	107	4	3	7	4	7	3	4	1	1	10	1	2	3	1	1	103

It is impossible to say when all the lower and less well-known castes settled in this district, but it is probable that of the castes of whom anything at all is known the oldest residents are, the Saheireahs, Dhangees, Kangars, Aheers, Lodhees, Koorees, Kachhees, Chundeils, Brahmins, and Purihar Rajpoets. These all were undoubtedly settled here before the invasion of the Boondeilahs.

The other Rajpoets who number, excluding the Purihars, 11,759, and the Koorees and Khushtahs, came here either at the same time as the Boondeilahs or soon after.

The castes which exist in the greatest numbers in this district stand, as regards numbers, in the following order :—

1	Brahmins,	...	...	46,818
2	Chumars,	...	...	36,566
3	Kachhees,	...	...	31,772
4	Koorees and Khushtahs,	...	...	24,202
5	Aheers,	...	...	23,274
6	Rajpoets,	...	...	15,547
7	Garcreahs,	...	...	15,232
8	Koormees,	...	...	13,150
9	Bundeihals,	...	...	10,507
10	Lodhees,	...	...	10,420
11	Kangars,	...	...	8,592
12	Kayaths,	...	...	7,889

The following are notes on the principal castes :—

• *Brahmins*.—Among these are included the Deccane Pundits and the Gojratees. The former of these came from the Deccan, and the latter from the west, when the Jhansie territory was ceded to Bajee Rao by the Bundeihal Rajah of Bundelcund, about 130 years ago. The other Brahmins have no traditions of their settlement here, and I have no new information to give regarding the origin of their sub-divisions into gots. All that is known on this subject has already been recorded in Sir H. Elliot's *Supplementary Glossary* and other books.

*Sahcreahs*.—These people are said to be Gonds; they live in the jungles in the southern part of the district: they are no doubt the aborigines of this part of the country. They are very wild in their habits, and look more like monkeys than men. They have no traditions, and can give no information about themselves.

*Chundeils* (Rajpoets).—These number only 94 in this district, but I mention them because they are the descendants of the first rulers that we hear of. The Chundeils, whose capital was at Maheba, in the Humeerpoor District, must have held Bundelkund for several hundred years. Their descendants now have not one single village in their possession.

*Kangars*.—These people are said to be one of the many castes who owe their origin to Bishwa Karma, a Brahmin, and Ganashee, a woman of low caste. They say that they settled here about 650 years ago, but this is not at all certain. It is most probable that, taking advantage of the misrule and disorder which prevailed after the great victory gained by Pirthoo Raj over the Chundeils, they invaded and took possession of a large portion of this district; for when the Bundeilahs came they found the Kangars rulers of nearly all the tract of country which lies between the Dussan Nuddee and the River Puhooj. They had in those days their capital at a place called Koora, about 17 miles from Jhansi. They are like the Bhurs in the Jounpore, Benares, and Mirzapore Districts, who also were rulers once of that part of the country—the thieves and chowkeedars of the district.

*Bundeilahs*.—These men, as well as those of the Doondeilah and Ponwar castes, are spurious Rajpoets. They are sprung from the Gahurwars, one of the 36 Rajpoot tribes. They came from Kuntit and Khyraghur in the Mirzapore District. They were probably forced to emigrate and come westwards by the pressure caused by the Mahomedan invasion of the Doab and Oude, and the colonization of Oude and the Jounpore, Azimgurh, and Benares Districts by the Rajpoets, who were driven eastwards by the Mahomedans. They conquered Bundelkund at the commencement, I believe, of the thirteenth century, but it is impossible to fix the exact date.

*Dundeilahs* (spurious Rajpoets).—I have not been able to find out how or when they lost caste. They intermarry with the Bundeilahs and Ponwars. They say that they settled here 700 years ago, and that they are descended from Dhandhoo, one of the officers in the army of Pirthoo Raj. There are only 353 of them in this district, but beyond the Puhooj, in that part of the district which was ceded to Scindia in 1861, there is a large settlement of them.

*Ponwars* (spurious Rajpoots—see above).—They settled here after the conquest of the country by the Bundeilahs, about 400 years ago.

*Purihars* (Rajpoets).—The head of this family lives at Jignee—an independent State on the right bank of the Dussan River—and the clan hold 27 villages in this and the Humeerpoor District, and in adjoining Native States. Those in this district are descended from Gobindeo and Surungdee, the grandsons of the head of the family, Rajah Joohar Singh. They were here long before the Bundeilah conquest, probably in the time of the Chundeils. They came no doubt from Marwar, of which country the Purihars were in possession up to the commencement of the twelfth century.

*Khattees* (Rajpoets).—There are now only 65 of this tribe in this district; but there is a tradition that they once ruled a portion of the country, and were driven out westwards by a fabnlous number of rats.

*Seingur* (Rajpoets).—These number 409. They came from Jngmohunpoor, on the Jumna, about 300 years ago. They are one of the 36 tribes of Rajpoets.

*Bais* (Rajpoets).—These number 710. They came from Doonda Khera in Oudh. Like all other Bais, they state they are true Tilok Chundeo Bais, and are descended from the great Rajah Salbahun, the conqueror of Rajah Bikramajet, of Oojein. They settled here probably at the close of the fifteenth, or at the commencement of the sixteenth, century.

*Gour* (Rajpoets).—Say they came from Indorekho, Scindiah's territory (formerly in the Jalann District), 300 years ago.

*Dhangees.*—These men assert they are descended from Lav, one of the sons of Rajah Ramchund, and that they came here from Nurwur, in Scindiah's territory, 900 years ago.

*Marnarees.*—These are the money-lenders in this district. They take their name from the country from which they came. They are of all castes. They settled here soon after the arrival of the Mahrattas, about 125 years ago.

*Goojurs.*—This tribe numbers in this district 3,860. They are descended from Rajpoots on the male side. They state that they came here from the west about 600 years ago. They first went to Duttéah, where they took service. When their numbers increased, some of them took to agricultural pursuits. One of their chiefs, Bishun Singh, was the founder of the present independent State of Sumpthnr.

*Koerees and Khushtahs.*—These are the weavers in this part of the country. They are in great numbers in the towns of Mow, Erich, Goorserai, and Bhandere. They number 24,202. The Koerces came, so they say, from Benares 700 years ago, and the Khushtahs from Chundeyree (a place renowned for its silk manufactnres) 600 years ago ; but I do not think it likely that they have been here so long. The Koerces make *Kharooa* and other cotton goods, while the Khushtahs make silk articles only. The Koerces assert that they are descended from Bishwa Karma, a brahmin, and Ganashée, a woman of inferior caste.

*Jats.*—The number of this tribe in this district is 350. They say that their ancestor was born from the matted hair (*jatah*) of Mahadeo—hence their name. They settled in this district about 700 years ago, and came from Gohud, a place in Scindiah's territory, about 25 miles north-east of Gwalior.

*Koormees.*—These people state that they emigrated from the south 1,200 years ago. They claim descent from Rajah Bal Bundr, a Soornjbans, who lived in the *Treta Yug*, the second age of the world.

*Lodhcs* say they came from Nurwur, in Scindiah's territory, 1,000 years ago. They have a tradition that they originally came from Loodianah, in the Punjab.

*Kachhees.*—These people also assert that they came from Nurwur 1,000 years ago. They claim descent from the Kuchwahn Rajpoots. There is nothing improbable in their being the descendants of a Rajpoot and a woman of inferior caste. Many of the castes have a similar origin.

It is a matter of great difficulty—indeed, it is next to impossible—to trace out the origin of the numerous castes and sub-divisions of castes; but it will be found that there were two great causes which led to these sub-divisions,—the one, the marriages of men of higher with women of inferior caste; and the second, the adoption by some member of the family of a particular profession. Originally there were very few castes; but caste in India became a social usage, and any one becoming an outcast, or withdrawing himself from his own caste, found himself compelled to institute a new caste or sub-division of caste. Thus the Kachhees ascribe their origin to the union of a Rajpoot and a woman of lower caste. The Koerces, the Khangars claim descent from Bishwa Karma, a Brahmin, and Gunashée, a woman of low caste. The Garereahs take their name from their occupation—*gadur* (गाडूर) being the Hindee for a sheep. So also do the Lohars, Sonars, Cheepahs, Mochees, Barnes, Chumars, and Rnngrez. The Aheers are divided into two castes (there are, I believe, no Yudbnsees here)—the Nund Buns and the Gooalah. The Nund Buns again have several sub-divisions. The Gooalahs are named after their ancestor, Gooal, who some say was a Bakal; at any rate the Nund Buns Aheers look down upon the Gooalahs. The Aheers came from Mnthra, and derive their name from *uhi* (आहि); the sanscrit for serpent. They say they had an ancestor called Heer, who used to be on good terms with serpents and snakes, and give them milk to drink. The origin of this tribe is not, I believe, known.

## ULLUTPORE.

*Remarks furnished by Tehseeldar concerning Census Return for 1865. Vide Board's No. 46,  
dated 18th January, 1866.*

**BRAHMINS.**—It is not known when the Brahmins first settled in this district, but it is supposed that a sect called Jugjotia came from the eastern regions of Kunouj; they are said to have been descended from the family of Kanouj Brahmins. Rajah Joojanat, of Bundelcund, sent for 13 Brahmins from Kanouj and settled them in his country, whence this sect had its origin, and took the appellation Jugjotia. These Jugjotias are also known under several names, such as Panday, Doobey, Sookul, Tewary, Pathuck, Chowbey, Deeabut, Misser, &c. When Rama (the god incarnate among the Hindoos) returned to Oudh (Ajodhia), his country, having killed his inveterate foe, Ravunah, King of Ceylon (Lunkah), his countrymen refused to take gifts from his hands on account of his having slain the said Ravunah, a Brahmin. Rama in consequence brought some boys from the Muthra School and gave them gifts of lands, and from their descendants the Sonadh sect took its origin. The tribe Bhagour is descended from the family of Bhirgo Mooney (monk) and Gour. They are scarce in this part of the country. Came from a place of the same name formerly the capital of Bengal.

**Bundeilah.**—This tribe has its origin from the Chuttree family, commonly known as Kashesur Gairwara Rajpoots. As an endowment from Daibee (a Hindoo goddess), they, under the name of Bundeilah, took possession of this country, and hence from their time this Province is termed "Bundelcund."

Their customs differing from others, they messed apart and formed a separate sect. They first emigrated from Benares and came and settled at Oorcha, and thence their head subdued Barr (a village in Lullutpore District), and resided there.

**Aheers.**—In the Duapur Joog, at the birth of Kishuinjee (God incarnate among the Hindoos), these people were Bunniah of Muthra; and a man possessed of one lack of cows was called *Nund*, whereas a person who had less than that number was termed *Aheer*. The exact time of the Aheers settling in this country is uncertain: it was about 400 or 500 years ago. They are known under several names at different places, such as Kamaria, Nagul, Bhalia, Boyla, Puchlara, Bangnah, Tar, Thunga, Sulkhya, Gairwa, Rewral, Thanik, Khysur, Nata, Tilwur, Khundelah, Gotaylah, Puttaylay, and others; and all these different sects take their food together.

**Lodhee.**—About 400 or 300 years ago, this tribe came from the northern climes and scrtled themselves in these parts. They are said to be the original race.

**Kachees.**—The original advent of this tribe cannot be traced. This caste consists of four principal sects—viz., Kutchwaha, Sulloria, Hurdia, and Amwar—named from the places whence they came.

**Bunniah.**—This tribe came to this district from Marwar about 400 or 500 years ago. They are of two sects—viz., Purwar and Banikawul. The former is the more numerous. The Banikawul sect sprung from the Purwars, from whom they separated themselves. The Banikawul race seem to be the illegitimate descendants of the Purwars.

## CAWNPORE.

The Cawnpore memo. gives no information of any value.

## FUTTEHPORE.

*Note on the prevailing Castes, compiled by C. Grant, Esq., Collector, dated 30th May, 1866.*

Very few sub-divisions have separated themselves from the parent stock in this district or part of the country.

2. The Tehseeldar of Kora states that Brahmins prevail most in his part of the district, chiefly Choubey's, Doobey's, Sookools, Pandey's, and Ditchits, and their number he considers to be 16,635; but these, it may be mentioned, do not hold estates in proportion to their number, nor do they possess much influence or authority as land-holders.

3. The most influential tribe in the Kora Tehseldaree is that of the Goutum Rajpoots, some of the heads of which have been long since converts to Mahomedanism, and are a sort of pseudo-Pashans, similar to those known in the upper part of the North-Western Provinces as Ranghurs. The origin of these Goutums is said to be derived from one Seringeo Rikh, who married the daughter of Rajah Adjyepal, of Kanouj. Their principal seat was for a long period at Monza Argul, in this pergunnah, on the Rhind River, and the descendants of their Rajahs still exist in that place, but quite sunk into ordinary zemindars, paying Rs. 800 Malgozaree. Their representative is now Lall Sheoram Singh, who still holds the title of Rajah, and from whom, through the Tehseldar, the above account is mainly derived. He says that they held their position as Rajahs till the time of Bhyron Sah, about 200 years ago; but I should imagine longer ago than this. The Tehseldar states that the fort of Kora was originally built by one of these Rajahs, Bijeh Singh, son of Ajeyraj, who, in the time of the Emperor Hoomayoon, became a Mahomedan, and was thenceforth known as Bijulee Khan. This I may observe, does not correspond with the account given in Mr. Kinloch's statistical account of Futtahpore; but this fact is certain, that the family of Goutum Rajpoots, now seated at Kora, and represented by Furzund Hoosia Khan and Sabir Hoosain Khan became converts to Islam about that period, and now exist as Mahomedans, holding the title of " Khan," as do other families of the tribe in Pergunnahs Tuppehjar, Kootea goonere, and as will be duly mentioned in the accounts of those pergunnahs.

4. The Juggunbunsee Brahmins, who are said to have come from the other side of the Ganges, and to derive their name from Juggunnath, are a tribe worthy of some notice in this place, they having been appointed by the Goutums to the office of Chowdhree of Kora—a title which they still hold.

5. *Kulianpore* comprises the three pergunnahs—Bindkee, Tuppehjar, and Kootea goonere. In this Tehseld district also the Brahmins are in great numbers, amounting according to the Tehseldar, to 17,010—being Kunoujin Brahmins composing the subdivisions of Doobseys, Tewarcies, Pandeys, Choubneys, Terbedees, &c., &c. None of these appear, however, to have become separated in this district except the Dikhits, who are said to have had their origin in Mouzali Adumpore, as will be related in the notice of Pergannah Futtahpore.

6. The Thakors amount to 15,850, and the principal zemindarees are held by their sub-divisions, Goutums and Dikbits. The Goutums have already been touched upon in the notice of Pergannah Kora, and those in Kulianpore sprang, it is believed, from those of the former pergunnah, whose head was the Argul Rajah, and like many of them they have become principally Mussulmans, but have retained various Hindoo customs and observances in their marriages, &c. Buryar or Burrac Goutum having become a Mussulman, was known afterwards as Bahadoor Khan, and received a *jazirah* from the Emperor Akbar, and built the village of Khoonta, on the Rhind, and the fort known as Gurhee Jar, which, although ruined, still exists, and is still held by his descendants, Abdool Rahman Khan and others. Gurhee Jar is in Pergannah Tupper.

Donndhia Khera, in that district, having, it is said, originally sprung from Moonga Puttun; in the Decean, and being descended from Rajah Salbuhun (called in Elliot's *Glossary*, Salivahana); who defeated Vikramnjeet. These Bais of Doundhia Khera, in Ondh, are said to be descended from one brother, Tilokeelund; and from another whose name the Tehseeldar does not give, are descended the tribe called Rawuts. The other Rajpoots are Dikhits, Chundels, Goutums, Khiehurs, Chouhans, Rajbunses, &c. The Dikhits are in some considerable number in the district, and especially in Ghazepore and Ayasah. There are a good many in this pargannah at Adiunpore and elsewhere. The Chundels are said to have come from Chunderee, in Bundelkhund, thence to Kalinjur, thence to Mohoba, and thence to Sheorajpore, in Zillah Cawnpore. In Dhurampore Saton, in Husnapore, Chundel Khera, and Jumawan, these principally are to be found. The Khiehurs, whose head is the Rajah of Asothur, Pergunnah Ghazepore, more particularly belong to that pargannah, and the Chouhans are not in great numbers. The Mussulmans are especially to be found in Futtehpore City and Huswa, &c.; and Pathans of the Punnee tribe are zemindars of a good part of the city, holding also the mouzahs of Bera, Gurheewa, Busonnee, &c., &c. In the city, the mohallahs of Punnee, Ensoopzaee, and Pathanoulafo Mohullah, and Muswaneec, belong to them. I have been unable to find out when exactly they came here from Assghanistan, but they are evidently of comparatively pure Pathan origin.

9. The greater part of their papers and documents perished, they say, in the mutiny; but they have a *firman* of Bahadoor Shah 1st to Khodadad Khan, their ancestor, as Munsudar of 3,000 men, directing him to bring 500 sowars; and they had large possessions in the time of the Emperors, which they apparently lost under the Nawab Wuzeer's government.

10. A considerable number of villages and estates, both in this tehseldaree and throughout the district, are held by certain Kayeths, who are, indeed, the wealthiest land-holders here; but although they usually reside in Futtehpore, they belong originally to Hutgaon. Their grandfather, Bhowance Pershad, acquired his wealth while in the service of the Nawab Wuzeer of Lucknow, in whose territories this district then was. The family profess apparently a curious mixture of Hindooism and Mahomedanism. There are several other Kayeth zemindars, but none of any note.

11. The Tehseeldaree district of Ghazepore comprises also three pargannahs of Ayasah, Ghazepore, and Moottour.

12. The tribe of most note, though not the most numerous, in this part of the district are the Khiehur Rajpoots, whose chief is the present Rajah of Asothur, Pergunnah Ghazepore. They are said to be descended from one Deoguj Singh, who came from Khieedara some 325 years ago, and married the daughter of the Goutum Rajah, Hurchund Deo, of Ainjhee, the former name of Ghazepore; and, being adopted by the latter, succeeded to his estates. He was the ancestor of the late Rajah Dooneeaput Singh, of Asothur, the grandfather of Luehmun Pershad Singh, the present representative of this ancient and once powerful family, now possessing only an inconsiderable estate, and a pension of Rs. 7,306-11-0 per annum.

13. The Bais, Dikhits, and Goutums have already been touched upon. Those of the former caste in this pargannah are said to have come from Hurha, in the Oudh territory, their ancestor being one Gheesa Sah, who founded the villages of Doondra, Bunursee, Hureapore, Bumrowlee, &c.—his brother, Dyasah, having founded that of Byjancee, in Pergannah Futtehpore.

14. They are now rather reduced in circumstances, and several of their villages have changed hands.

15. Deorae Dikhit is said to have come from Simounee, Zillah Banda, and his son, Kunuk Rae, settled at Koorra Kunuk, on the Jumna, in Pergannah Moottour. Several of his descendants have become Mussulmans; and another Dikhit, Ram Singh,

having married the daughter of Nundun Rae Gontum, was taken to Dehli with other inhabitants of Koondar, and there becoming a Mussulman, he was named Mullikdad Khan. He founded the village of Lulowlee, also on the Jumna, and his descendants still hold it—Mussulmans, but keeping up many Hindoo ceremonies.

16. The Junwar Rajpoots are said to be descended from one Oodey Singh, who became a disciple of one Sikhundee Rikh, and founded the village of Sirkundec, now belonging to his descendants.

17. The Ponwar Rajpoots are said to derive from one Purba Rae Singh, who was given lands in Ghazeeppore Khas and Mohunnulpoor, &c., by the Nazim of the time, Ghazee Khan, after whom Ghazeeppore is called.

18. There are a few Bisain Rajpoots (said to have come from Rewah), Bundelghatees, and Chouhans (the latter said to have come from Ghatumpore, Zillah Cawnpore), besides some others still more obscure.

19. In the tehseldaree division of Khaga, formerly Huttgaon, from which the reports are somewhat meagre, are two pergunnahs, Huttgaon and Kootla.

20. The founder of Huttgaon is said to have been one Purasur Rikh, from whom are descended the Razada Thakoors, the Purasuree Dikhits.

21. In this part of the district there are several influential Mussulman proprietors—the Chowdhrees of Arampore Busahee, Roostum Alee and Atta Hossein; the Syud zemindars of Mundwa; and Furzund Alee, Resaldar of Airawun; and others—but the investigations made on the spot do not throw much light on the mode in which their families have settled here.

22. A large talooqa also formerly belonged to the Lodhs, called Bahadoorpore Khaga; but the proprietor, the late Durino Singh, having fallen into habits of reckless extravagance, half his talooqa was sold by auction by order of the Civil Court, and bought by a Lucknow Nawab, Moosnur Hoosain Khan; and the rest was forfeited, and Durino Singh himself hanged for rebellion in 1857. There are a considerable number of the Lodhs, and their sub-division, the Singroors, in the pergunnah, but holding no lands now. The Razadabs hold several small estates, but are not of any note.

23. The information from this pergunnah is not so extensive as from the others, partly owing to the frequent changes of late in the Tehseldars, and also to the fact that a great part of the Huttgaon illaqua belongs to a few large landholders, chiefly Mussulmans.

24. In the pergunnahs of Ekdula and Dhata, composing the tehseldaree of Ekdula or Khukhreroo, of Brahmins there are a considerable number scattered about the country—Tewarees, Sookools, Doobees, Oopudhias, Pandeys, and Misrs—principally the Kanoujeen Brahmins. Other Brahminical castes are less numerous. The information, however, regarding the way in which sub-divisions have originated is not at all clear.

25. Of the Thakoor tribes, the Bais predominate; the Chundel, Bisain, Toomur, and Punwars are in tolerable abundance, and the rest much fewer.

26. These Bais Thakoors are principally located in Mouzah Raree, &c., and hold the title of Chowdhree, having had charge of the family office of Canoongoe. Their founder in these parts is said to have been one Purtab Singh, in the service of the Dehli Emperors, who for his services in subduing a recusant amil (said to have been a Goshacen), received the mouzah of Raree in jaghbeer, and the title of Chowdhree. It is not specified, however, which King of Delhi this was.

27. In this pergunnah are a number of Mahomedans, and especially may be mentioned the Kohkur Pathans, of Kote and its surrounding villages. Their ancestors are said to have come, in the time of Shahab-ood-deen Ghoree, from Afghanistan,



riyas (said to come from Ajoodhiya, in Oude), and Sunkuldeepes. The name of this last tribe would seem to indicate Ceylon (Surundee) as the cradle of their race ; and indeed, as the conquering tribes who acquired possession of the country came mostly from the south, it is but to be expected that the Brahmin families whom they established here should also come from the same direction.

8. Like the Rajpoots, the Bundela Brahmins differ considerably from the Brahmins of the Doab in habits and costume, as well as in language. They do not intermarry with the latter, and also, like the Thakoors, do not object to put their hands to the plough and spade.

9. In the pergannah of Tirohan there is a considerable number of Mahrattas, settled there by Omrit Rao, of Poona. They form a community by themselves, not at all mingling with the other races of the district, and I believe in no way differ from the Mahrattas of the Deccan and of Bombay.

10. Some few Bengalees and Marwarees, and others, natives of Buroda, Ahmedabad, &c., have settled here, and are engaged in commercial pursuits; but their numbers are too insignificant to require a description in a report like the present.

11. In addition to the races already mentioned, there are in the district a vast number of Aheers, Chamars, and other inferior castes. They, however, have absolutely no tradition as to how they became settled here, and they do not in anything differ from similar tribes in other parts of India. The same remark would apply equally forcibly to the few Mussulmans in the district.

12. I regret that it will be impossible to procure photographs of any of the races enumerated above. There is no professional or amateur photographer in the district.

#### HUMEERPORE.

*Memorandum by J. W. Power, Esquire, dated 23rd April, 1866.*

I HAVE the honor to submit the following informations regarding the traditional history of the most prominent castes in this district :—

2. I shall begin with the Brahmins, as these are in the eyes of the natives the most respectable, and are certainly a very numerous class in the district. They number 53,463, out of the total population of 5,20,941, or more than a tenth of the whole.

The Brahmins are the sacerdotal caste of India. They are said to have derived their origin from Brahma, the Jupiter of the Hindoos. During the reign of Prithee Raj in Delhi, they settled themselves in Kunouj. Kurnn, the patriarch of the Brahmins, had six sons, from whom are descended the present Brahmins of India. One of these sons, named Sandeel, settled in the country traversed by the Surjoo, and his descendants therefore came in time to be styled Sarorees.

Beerbul, the Hindoo Minister of the Emperor Akbar, gave different appellations to the Brahmins, according to their merits. Those acquainted with three branches of the *Shastras* he called Tewaree; those well versed in two of the four *Vedas* were termed Doobey; three *Vedas*, Tribidee; and four *Vedas*, Chowbey; those who possessed a knowledge of the *Shastras*, but at the same time carried on trade, were called Missers, or of the mixed profession.

Others were again named in consideration of their good habits, bodily ~~or~~ <sup>or</sup> ~~or~~; for instance, those who kept themselves clean and pure were called Sookh, ~~or~~ <sup>or</sup> ~~or~~; those who offered religious sacrifices were styled Bajpai, Ditchit, &c.

The Pandeks are a sect of Brahmins who dwelt in Bitkeer, ~~and~~ <sup>and</sup> ~~and~~ ~~and~~ ~~and~~ ~~and~~ taries of a goddess there, were called by the name of Pandeh, ~~or~~ <sup>or</sup> ~~or~~ ~~or~~ ~~or~~ ~~or~~.

The Byas are in reality the Tewaree class. For str

## PERGUNNAH AURUNGABAD NAGUR.

*Chuttrees, Gowtum.*—Came from Chanda, and married the daughter of the Rajah of Gonda, who gave them as dowry the Nagur estate.

## PERGUNNAH BUSTEE.

*Chuttrees, Kulhuns.*—Came from the west, in the service of Rajah Bustee, and settled in the neighbourhood of his estates.

*Chuttrees, Chunale.*—Came from Delhi, and took service with the Rajah of Burdaon, whom they left, and, travelling east in search of employment, finally settled at Bustee.

*Chuttrees, Sirnate.*—Came from Sreenuggur with the Rajah of Satasee, and served with the Rajahs of Bansee and Satasee. They were afterwards granted lands in Pergunnah Bustee, where they settled.

## PERGUNNAH OURUNGABAD NAGUR.

*Chuttrees, Bais.*—Came from the west in search of employment.

*Chuttrees, Chowhan.*—Descendants of the Chowhans of Mynpoory, from where they came into this district in search of employment, and settled in Pergunnah Nagur.

## PERGUNNAH AMORHA.

*Pandeys.*—Came from Ajoodheajee to the Amorha Rajah, who permitted them to settle on his estate.

## PERGUNNAH NAGUR.

*Missers.*—Descended from the Pandeys, who first settled in the district. They separated from them on account of a family dispute, and were received by the Nagur Rajah, who named them Misser, and allowed them to settle on his estate.

## PERGUNNAHS BANSEE, RUSSOOLFORE GHOU, AND BENAIPORE WEST.

*Chuttrees.*—Chuttrees of this tehsilee are very numerous; those of Pergunnah Bansee are descendants of the Rajah of Kathaila; the Rajah of Kulhuns was the founder of those of Russoolpore Ghous. The family of the present Rajah, also a Chuttree, is from Srce more.

*Brahmins.*—The number of Brahmins exceeds that of Chuttrees in Tehseelee Bansee. They came from Ajoodheajee as cultivators and worshippers, and, being considered higher in caste than any then in that part of the country, obtained lands in many instances, and overrun the country.

*Aheers.*—Came from Jounpore, Benares, Azimgurh, and Sarun, &c. Their livelihood depending on cattle, they settled in great numbers in this part of the district, owing to the quantity and quality of herbage in the forests then covering the land.

*Koormees.*—They are the old inhabitants, and came from Goojerat.

*Lodhs.*—Ditto ditto.

## PERGUNNAH MHOWLEE.

*Chuttrees.*—Came from the west with the Rajah of Mhowlee, were employed in his service, and settled in that pergunnah.

## PERGUNNAH MUGHUR.

*Chuttrees.*—Came from Sreepore, and, settling in Mughur, overrun the Bansee Raj, as cultivators.

## PERGUNNAHS MUGHUR AND MHOWLEE.

*Brahmins.*—Originally resided in Ajoodheajee, and came to this district to perform religious ceremonies. The manner in which they conducted themselves being satisfactory, the Rajahs of the places permitted them to settle on favorable terms on their estates.

*Aheers.*—They came and cleared the jungle, and gained their livelihood, and made themselves known and respected, by selling milk and cutting jungles, &c.

*Chutrees.*—Came from Gonda and settled in this pergunnah. The Rajah also came from Gonda, and, after killing Gourgooj, the former Rajah, took possession of his estates, more than 300 years ago ; and from him is descended legitimately the present Rajah.

#### PERGUNNAH BUSTEE.

*Brahmins, various classes.*—Came from Ajoodheajee, settled in this district, and were maintained by the Rajah.

#### PERGUNNAHS MHOWLEE AND MUGHRUR.

*Kachhs.*—Took service as writers with the native rulers, and, on the British rule prevailing, came over in the same capacity.

#### PERGUNNAH AMORHA.

*Tekrees.*—Came from Satasee to their relatives amongst the Pandeys, and were granted some rent-free lands by the Rajah, to admit of their settling and founding a colony on his estates.

*Slookuls.*—Came from Satasee and other places at the request of the Rajah of Amorha, who granted them lands on which to settle.

#### PERGUNNAH AMORHA.

*Mussulman Sheikhs.*—Came from Delhi, and, in consequence of their being well educated, the Rajah of Amorha allowed them to settle in the pergunnah.

#### PERGUNNAHS BANSEE, RUSSOOLPORE GHOUJS, AND BENAIKPORE WEST.

*Mussulmans.*—The number of Mussulmans exceeds that of Aheers. There are many Khanzadas who were originally Rajpoots. Their residence was in Delhi, and in consequence of the oppression of Mahomedan Kings, they became Mussulmans, and, settled in this district. They are good cultivators.

#### PERGUNNAH MHOWLEE AND MUGHRUR.

*Mussulmans.*—The respectable classes are few in number, and their origin is involved in obscurity.

#### PERGUNNAH AMORHA.

*Mussulman Syuds.*—Came from Fyzabad to obtain employment, and were granted two villages to reside in.

*Moguls.*—Came from Lucknow and Fyzabad as Chuklehdars, and their ancestor, Mirza Ally Beg, received two villages from the Rajah to settle in. These were afterwards granted him rent-free by Nawab Asaf-ood-Dowla.

#### AZIMGURH.

*Memorandum by C. J. H. Richardes, Esq., Collector, dated 24th April, 1866.*

*Hindoos. Brahmins.*—Of this it is said there were two tribes, Puncho Gour and Puncho Drawir. The descendants of the former—viz., Sotee, Ditchit, Pandey, Doobey, Chowbey, Budowa, Misser, Tewaree, Pattuck, Shookul, Upadhy, Oostee, Sursoot, &c.—originally came from Surwar, in Goruckpore, and Kunonj, and settled in this district ; and in reference to their former residence, they were either called Surwareas or Kunoujeas. Most of them appear to have come as family priests, and to have obtained the different titles from the family in which they acted as priests.

*Shakuldeepees.*—Shakuldeepees are the aborigines of Sunguldeep, who also came as family priests and established themselves at Mugguh, where they gradually increased in

number and then scattered themselves in different localities, and where their services were required for religious or other purposes.

*Chuttrees.*—Various tribes, sprung up from this caste, will be found in different parts of the district; but traditions respecting few of them have been found, and are stated as follows :—

*Goutums.*—The Goutum clan appears to have originated in the district from Rajah Chunder Sein, of Urgul, who came here with his army, and settled at Mouzah Mehnungur, by erecting a fort and establishing a bazaar in his name, which are still in existence. Abhmun Rai, his son, having quarrelled with his brother, went to Delhi and embraced Mahomedanism, for which the titles of Khan and Bahadoor were conferred upon him by the King of Delhi. On Abhmun Rai's death, his nephew also turned out an Islam, and succeeded him under the Royal authority. Salauut Shah, the present Rajah of Azimgurb, is a descendant of this family.

*Bais.*—The Bais appear to have come from Baiswara into Deognon Pergunnah, where they established themselves by forcibly taking all the estates from the Sweeris (an inferior caste), then in possession thereof.

*Ojains.*—Ojains are the former inhabitants of Oojainee city. They came to Pergunnah Gopalpore, defeated the Rajbhurs (an inferior caste), and established their possession over that part of the country.

*Soorhunesas.*—Soorhunesas, of whom there are many in Suggree Pergunnah, appear to have come under the following circumstances :—About three hundred years ago, Sagur Rai, their ancestor, resident of Poorpuehoora, in Fyzabad District, came to the Rajah of Azimgurb as servant. At the time a notorious dacoit was fearlessly in the habit of plundering, and could not be checked or suppressed by the Rajah. Dhundi Rai, grandson of Sagur Rai, however, with the permission of the Rajah, apprehended and killed the dacoit, for which service an estate (Talooka Nyneejore) of fourteen miles in dimension, was granted, and the title of Soohuneea, was bestowed upon him by the Rajah.

*Soorwars.*—A man, by name Karutdeo, having come from Sreeunggur, turned out the Rajbhurs by taking possession of their estates, and established himself in the district. His posterity greatly increased, and are now residing in the pergunnahs of Gopalpore and Suggree, under the title of Soorwars.

*Sreemuts, Bais, Sengurs, Burkhas, Donicas, Titikas, Surphheras, Beerwars, and Narowlees.*—Secunderpore was formerly inhabited by wild tribes; but the various Chutree races,—viz., Sreemut, from Sutasee Goruckpore; Bys, from Kooba, of Deognon; Sengur and Burkha, from Bugheleund; Donivar, from Jounpore; Titika, from west country; Surphhera, from Enar Kasar; Beerwar, from Peeriuggur; and Narowlee, from Nurwargurh—migrated into this pergunnah, drove the wild tribes away, and took possession of the estates held by them.

*Chundeles.*—Chundeles are said to have come from Khupurha, in the Jounpore District.

*Kakuns, Brahmins Byases, Bais Chuttrees, Lukhounchias, Bhoohars, and Mulls.*—Kakuns are said to be the aborigines of Goojrat,—their ancestor, by name Morebhut, having come in and settled in Nuthoopore Pergunnah. He had four wives, the issue of one of which became known under the title of Brahmin Byasee; of the 2nd, Bais Chutree; of the 3rd, Lukhouncha Bhoohar; and of the 4th, Mull,—the latter of which has greatly increased in this pergunnah.

*Pulwars.*—The origin of the Pulwar tribes is thus stated :—

A man, by name Putraj and by caste Sonebunses Chuttree, having come from Sandee Palee, in the suburbs of Delhi, to the village Bundeepore, in the Fyzabad District,

made himself known by the name Boordeo. He was robust and brave, fought hard against the Rajbhurs, and took possession of their estates entirely. He had four wives, of different castes—viz., Bhurin, Ahrin, Rajpoottin, and a wild woman—the issue of the first of which was called Blurinea; of the 2nd, Ahrinen; of the 3rd, Kour; and of the 4th, Dynea. As the father of the four issues was also called Palwalla, the word after a certain time was turned to Pulwal, and the four descendants are consequently called under the collective title of Pulwar. They are a strong, turbulent caste.

*Bheonhare.*—The ancestors of this caste are said to have come from Chainpore and Bhysoarah, and took some land rent-free from the Sweeries, and settled themselves in Suggee and Deegnaon Pergunnahs. The Sweeries gradually grew weaker, and their trace is lost; the Bhoonhars have displaced them.

*Gutum Bheonhars.*—Gutum Bhoonhars came from Bettia in the time of Kurudeo, and established themselves here by obtaining as grant the whole Tuppeh Chen chil, given to them in lieu of some conspicuous services by the Rajah.

*Kachhe.*—This is also a primitive caste, which came from western countries by means of employment in records, &c.; and was established in the district by *nuskars* and *jagheers* being settled on them by the Kings and Rajahs of this country. Their ramification in twelve known sub-divisions is from ancient times, and no classification has since taken place among the men of this caste.

*Ugguricalla.*—The men of this caste originally came from western countries, at a place called Agrawla; but having met with a severity from the authorities there, they left the place and settled in the towns of this district, carrying on mercantile pursuits.

*Mahomedan Syuds.*—The men belonging to this tribe came under various circumstances—some by means of employment, and some as travellers or mendicants—when Mahomedan Kings were the rulers of this country. The ancestors of the Syuds, at Jeeanpore and Pareepnatee, and of Dhukwunah, were formerly appointed by Kings as Cazees; and those of Mahool, it is said, had fled from their own country by the oppression of Abhusees, and settled in this district. Syuds at Koth and Mahomedabad came from Baira and Agra respectively.

*Sikhs.*—The ancestors of this tribe came under the following circumstances:—

Abdullah Suttur received a grant of certain villages, and settled, in Suggee Pergunnah; his descendants are residing in different villages. Mahomed Hossein Oosmune was appointed as Cazee by the King, and established at Gohsei. The Masoompore Sheikhs accompanied the King of Delhi to Jounpore, and thence came in this district. Those of Zahidpore came from Shiraz. The forefather of Phursatar Sheikhs was a general of the army of the Majhowlee Rajah, but, having incurred the displeasure of the Rajah, he gave up the service and settled in this district. The Mahomedabad Sheikhs appear to have come with Mahmood Ghuznavi, King, and to have settled in the district. The ancestor of the Beebeopore Sheikhs came with Salargazee, and joined in a battle fought against the Rajbhurs: they rendered eminent service, and received the title of Khan, under which they are still called by the people.

*Moguls.*—These came with Salar Mussood Gazee, and located under the title of Moguls and Mirzas, of whom there are few in this district.

*Muliks.*—Nothing can be traced out regarding these men.

*Pathans.*—These came as soldiers in armies, and gradually established themselves in various places of the district.

Pathans, who originally came from Afghanistan and Cabool, are few in this district; but Chutirees who embraced Islamism are very numerous, and are called Khan by the people.

## JOUNPORE.

*Memorandum by H. A. Harrison, Officiating Collector, dated 12th May, 1866.*

**BRAHMINS.**—According to *Veds*, Brahmins are the sons of Burnha. This class at first was known by the one name of Brahmin, but afterwards they took their names from the different cities and countries in which they settled at different times. By their living apart from each other they acquired manners and customs peculiar to themselves. There are at present nine denominations of Brahmins, and all of them differ one from the other in their manner of living; they do not intermarry one with the other. These nine denominations are—1, Maharsht; 2, Kanouje; 3, Mythe; 4, Ootkul; 5, Gour; 6, Sareut; 7, Tylung; 8, Goojrat; 9, Nagur. The inhabitants of Methelapooree, in Tirhoot, are called Mythe; and in the same way the dwellers of Gour, in Bengal, are called Gour Brahmins, or Gonreys; and in like manner the others took their names after the places they inhabited. The following are the different kinds of Brahmins found in all parts of the district: they all belong to the Kanouj family, but, owing to their long residence in Surwar, a district of Fyzabad, from whence they came here, they are known by the name of Survarials:—

1. *Oopadheas*.—So called from the circumstance that their ancestors read one *Shastur*, under one *gooroo* (tutor).
2. *Tewarees*.—The head of the Tewaree tribe daily read three *Veds*, and hence he was called Tirpattee. Those descended from him are now called Tewaree.
3. *Pathuks*.—The profession of imparting education to others was the cause and origin of the name.
4. *Shookools*.—A corruption of *Soonderkool*.
5. *Misser*.—The word Misser means union, or joining together. In early times the head of this family collected together facts of different kinds, and wrote them down—hence the name of Misser.
6. *Pandey*.—A corruption of the word Pundit—the head of the tribe having been one.
7. *Doobeys*.—The head of this family was a professor of two *Veds*, hence the name Doovey.
8. *Dikshits*.—Derived from the Sanscrit word *ditcha*, spiritual instruction.
9. *Chowbeys*.—Acknowledged four *Veds*; and hence the name.
10. *Sakuldipis*.—According to the tradition of Hindoos, the globe of the world is divided into seven *dwips*, or islands, one of which is Sakuldipi, or Ceylon. In the days of Sree Krishna some of the residents of Sunkuldeep emigrated here and intermarried among the Brahmins of this country.
11. *Dasoundhis*.—This race is from the Kunonj Brahmins; it originated from the intermarriage of a Brahmin with a Chuttree woman. The Brahmin was turned out of his caste, and was ordered to wander about the country (*des*). In the *Shasturs* this race is known by the name of Bundigun—the name being derived from the words *des* and *bundigun*.

The Chuttrees are also scattered over this district.

12. *Chuttree Dhunosuts*.—The true Chuttrees are said to be Surujbansee, or children of the sun, but from the time of Boodh the Chanderbans, or Lunar race, commenced. Of this last-named race there are many Rajahs. The last of this race was Rajah Yayatti, who had two sons, Pooroo and Judoo. Rajah Yoodhisthir, &c., descended from this Pooroo family. Rajah Bindar, who had made Benares his seat of government, was also from this race. The last-named Rajah destroyed the garden of Kuthoo Misser, who cursed him, which caused the destruction of his family; but one of his sons, who

was at his grandmother's, at Goura Bulrampore, in Oudh, survived. He subsequently came and re-obtained the kingdom of his ancestor. His descendants are now known as Dhanosut.

13. *Rughoobunsees*.—Rugho Rajah of the Solar race, made Ajoodhia, or Fyzabad, his seat of government, and every one of his family is called Rnghoobansee.

14. *Ghurwars*.—This race call themselves descendants of Bindar, of the Lunar race. They originated in Rewah. Akbar of Delhi was born at the house of some Rewah Chuttrec; he therefore called Rewah his “*ghur*” (house), and hence the derivation of the name Ghurwar.

15. *Chouput Khumbhs*.—Two Brahmins, named Buldeo and Kooldeo, came from Surwar and took up their residence in Mouzah Putkholee, Pergunnah Kirakut, Zillah Jounpore. Rajah Jaichund, a descendant of Rajah Bindar, of the Lunar race, gave his daughter in marriage to Buldeo, and his descendants are called Chonput Khumbh. The origin of the name is from *khumbh*, a pillar. Kooldeo was annoyed with Buldeo for marrying out of his caste, and setting up a pillar of a degenerate family; hence the tribe was called Chouput Khumbh.

16. *Chuttree Bhoomihars*.—The tradition of this race is that three Brahmins of Kunouj sect emigrated from Surwar into this district, and, marrying in the family of Lunar Chuttree, received for dowries landed property. They were called Bhoomihar, which means that they lost their caste in the exchange for *bhoomi*, or land.

17. *Nikhumbhs*.—Descended from the offspring of a Chanderbansee woman who became a prostitute; and hence the name Nikhumbh, or Nikummi (a degenerated race). In Pergunnah Mnreahoo this race is more numerous than in other parts of the district.

18. *Puchgotee Chuttrees*.—This race is from the descendants of Prithiraj, of Delhi. He was a Chouhan Chuttree, and had four sons—viz., Usul, Ghatoom, Ghogh, and Rujwar. When the King of Delhi killed Prithiraj and seized his sons, Usul pretended that he was not of that family, but belonged to the Puchgotee caste; Ghatoom said he was a Mahomedan; Ghogh said he was a Rajcoomar; and Rujwar also denied being a Chouhan. They saved their lives, and their descendants are thence known after the names of Puchgotee, Ghatoom, Rnjwar, and Rajcoomar. Of these Chuttrees, the Puchgotee and Rajcoomar are numerous; the other two but few. Near Muchleeshnbur and Pergunnah Oonglee there are Ghatooms. They call themselves Chouhans, but their manner of life is Mahomedan.

19. *Rajcoomars*.—A description of this caste has already been given in Pach-gotee.

20. *Punnars*.—This race is scattered over the district. The tradition connected with their origin is as follows :—

Rajah Jugurdeo Chanderbans, while worshipping on the banks of the Ganges, cut his head off and offered it to the river. The head miraculously joined with the body. Thus having obtained his life, he swam to the shore, hence the name.

21. *Kaeths*.—Kaeth belongs to original Soodra caste. The caste originated from Chiturgoop, the head Mohnrrir of Dhurumraj (Yum), who had twelve sons, and in honor of each son twelve different castes were formed, viz., Mathoor, Suksena, Bhutnngur, Sree Bastub, Sooraj Dhooj, Sree Gour, Sree Kurn, Sree Umisht, Sree Ushthan, Koolserisht, Sree Megum, Balmick. Of these castes the four just named are in the district, but the Sree Bastub is the one of these four that is numerous.

22. *Aheers*.—The tradition connected with this caste is as follows :—

A drop of perspiration fell from a Chittree into the belly of a fish, and a male child was born. As this mode of coming into the world was novel and not in the ordinary course of nature, the descendants of this child were called Aheers, the name being derived from the word *churri*, as distinguished from the tribes who obtained their life in ordinary course of nature from the God Hurree. This class is numerous in the district.

23. *Gundereah*.—Descendants from the offspring of a Brahmin and a low-caste woman. They are in all parts of the district.

24. *Kormare*.—An Aheer had four sons—viz., Bin, Kormare, Palind, and Nihari—and the succeeding generation of these four formed four different castes. The second and third named are in this district.

25. *Korries*.—This tribe came from the Deccan.

26. *Lohars*.—A man named Kiratdhuji, of the Chanderians race, married with a woman of Paland caste; his descendants are called Lohar.

27. *Koskhare*.—The tradition regarding this caste is that a woman of the Paland caste ate the perspiration that fell from a Chittree, and became thereby pregnant. The name of the caste is derived from *kamit* (earthen pot), the making of which is their profession. They are found in all parts of the district.

28. *Dhurkhera*.—A Brahmin married with a Halalkhore woman, to whom were born seven sons,—viz., 1, Mohabrahmin; 2, Naap; 3, Dhobee; 4, Teli; 5, Dhurkar; 6, Dama; 7, Chamar. These separated from each other and followed different professions, and are known by the above names. There are representatives of all the castes.

29. *Moccusari*.—Descended from the issue of a Nekhamun Chittree and a Gundereah. There were six sons from this connection,—viz., 1, Mooster; 2, Khatick; 3, Koontja; 4, Bazel; 5, Kole; 6, Mehud. The four first-named are represented in the district.

30. *Gonde*.—Descended from the three sons of a Chittree by a low-caste woman, named Passe, Gond, and Bher; and the three castes known under these names originated from them.

31. *Halalkhore*.—Descended from the issue of a high-caste man with a low-caste woman, there were born—Halalkhore, Seekkah, and Kahar; castes of these names originated from their sons. They separated from each other, following different professions.

32. *Bundrees*.—Descended from a Chittree who married a Byea woman, the following six sons were born,—viz., Bandwar, Halwae, Kolapooree, Kandoo, Kulwar, and Ugunkuree. Their descendants formed races in the names of their fathers.

33. *Kussakunn*.—Descended from issue of a Kandoo and Sonar.

34. *Sonars*.—Descended from a Chittree named Bhewur and an Aheer woman.

35. *Nute*.—Descended from issue of an Aheer and Gundereah.

36. *Sleikhs, Syuds, Moguls, Pathans, &c., &c.*.—The Mussulmans came in when the country was conquered by them, and are scattered over the district.

### MIRZAPORE.

*Report by the Tehseeldars of the Mirzapore District on the Prevalent Castes in the jurisdictions of their Tehsells.*

#### TEHSEELDAR OF HUZOOR TEHSEEL.

BRAHMINS, Chittrees, Gowtams, and Kuseras are the prevalent castes who have settled in this district. Mirzapore is in the midst of Benares and Allahabad, and is close to Bindachul. As these are places for Hindoo worship, the Brahmins, Chittrees,

and Gowtums have settled here in great numbers. The reason of the Kuseras settling in great numbers is that the trade of brass and copper pots, &c., is actively carried on in this district. All the Kuseras here manufacture brass pots, &c., and despatch their articles of commodity to distant stations for sale.

Goutumis have sprung up from Misr Brahmans, and Bhoortias from Goojurs.

In this tehseldaree there are no other castes except Gowtums residing in Talooqua Mnjhwa, and Bhoortias in Tuppel Oproudli, who took their origin from the chief castes. The Gowtums were originally Surwuria Misrs, the most of whom, with a view to show their pomp and splendor on being *ilaquadas*, commenced smoking *hookah*, and consequently the rest of their brethren discontinued eating and drinking with them. These Gowtums being thus excommunicated, commenced intermarriages with Bhoinhars, who settled in the eastern districts, and since then this tribe is increasing.

As these Gowtums sprung up from Misrs, who had their *gotra*, or family title, Gowtum, they became known by that appellation.

The Bhoortias who inhabited Tuppel Oproudli originally sprung up from Goojurs, who were residents of Goozerat. Owing to Goozerat being thickly populated, they abandoned their native place and emigrated to Tuppel Oproudli, of this district, and here they assumed the title of Bhoortias, by which name they are now known, and forsake their primary title, Goojurs.

#### TEHSEELDAR OF CHUNAR.

Koonbees have settled within the jurisdiction of this tehsel in great numbers. It appears that they first came from Jeynuggur and other places in the east, and entered in the service of the Bijepore Rajah; but when their numbers increased, most of them emigrated here, and became zamindars. Among them one Ujaeb Singh was a man of great influence, who invited others of his tribe from his native land to settle with him. The Koonbees are more numerous here; most of them are kashtkars and few as zamindars.

Most of the Brahmans who are residing here emigrated from Snrwar; the rest from other localities. Some settled here to earn their livelihood by their own profession, *punditace* (priesthood), and others to obtain *Krishuarpan*, and a few others came along with their relations and settled here. Now Brahmans have become very numerous here: most of them hold zamindaree and kashtkaree tenures.

Of the Bhoinhars, Gowtums, &c., who reside here, some came in search of employment, others settled as zamindars and kashtkars, and some came along with their relations from the Benares and Azimgurh Districts.

Chittrees are said to have emigrated from the various localities in the east—some from Gurh Chittour, and some from Sousopur, close to Nuldee Poshkur, and other places. They came in search of employment, and settled here. Now most of them are kashtkars and zamindars.

There are no tribes within the jurisdiction of this tehseldaree who have in course of time formed themselves into various sub-divisions, and eventually lost their primary castes. Among the Koonbees there are ramifications, but they are not very numerous. These sub-divisions are quite distinct from the beginning, and have undergone no change except this,—that those who came from Jeynuggur have commenced ploughing the land with their own hands, and making re-marriages (*suggee*), which they never did before. The Koonbees who reside in Jeynuggur do not eat and drink with those that have settled here. Nothing can be known regarding the origin and position of this tribe; hence it has been concluded that they belong to very low caste. They received promotion in the service of the Setara Rajah, where, having accumulated wealth and possessed *ilaquas*, they reckoned themselves among the high castes.

There are various classes among the Brahmins from the beginning. The real fact regarding them is this,—that the Brahmins are the earliest inhabitants of Kunnonj, three of whom at first emigrated into Surwar; since that time the Surwars became famous and highly esteemed. From these three sprung up thirteen, which made the total sixteen; and from the latter started up three and a half more, making the aggregate number nineteen and a half, which, by gradually increasing reached to 1,25,000 in number—each of which was reckoned a separate clan. The reason of their being divided into numerous sects is this, that each of them assumed his family title from the name of the village he at first settled in, and is consequently known by that name. Most of the Brahmins who emigrated from Surwar having commenced taking *dan* (charity), and acting as priests, are permitted to eat and drink and to have inter-marriages with those Brahmins only who follow the same profession here. The Brahmins who are residing in Surwar abstain from eating and drinking with those settled here.

There are several sub-divisions among the Bhoinhars. They are the descendants of Ujach Brahmins. In this country the Ujach Brahmins are called Chitpawon. In other countries the Ujach Brahmins are known by different denominations. The Brahmins have *gotras*, which they have assumed from the Keeshees from whom they had sprung up; for instance, Gowtumbuns, who are said to be offsprings of Kithoo Misr, who descended from Gowtum Ujach Brahmin, Kripa Charje family. There is no distinction between them and the other Brahmins besides this,—that the former carry arms and lead a military life, and consequently they have assumed the title of "Singh," and have forsaken eating with other Brahmins. Owing to their title of "Singh" being celebrated, their original titles of Misr, Gonde, Opudhia, &c., have fallen into disuse. Still up to this day in some places they are known by their old titles.

Chuttrees also from the beginning have various sub-divisions. Like the Brahmins, they were enumerated into 1,25,000 sects, which still exist, only their original titles are now changed in some respects.

In Pergunnah Kurceat Seekhur there are numerous Chuttrees whose ancestors are said to have emigrated from Sosonpur, close to Nuddeo Poshkun, in the east, in search of employment. They were originally known in their native country by the appellation of Chumurgour. Since they arrived here, owing to their being the former inhabitants of Sosonpur, they are known as Sonepurwar, which has now been abbreviated into Surwar.

Within the jurisdiction of this tehsildaree, Brahmins, Chuttrees, Bhoinhars, and Koonbees are more renowned.

#### TEHSEELDAR OF ROBERTSGUNGE.

In times of yore, when Balind was reigning over these parts, Coles, Khurwars, Mujhwars, and Chamars were the prevalent tribes who settled there, and Brahmins and Koonbees were very few. Since the Chundels obtained possession of the kingdom, the Survaria Brahmins came from Goruckpore and Hoosainpore, in the district of Shahabad; and Koonbees from the latter place and Pergunnah Bhoelie, of this district, and, being well received by the Chundels, settled here. These classes of men are still found here in great numbers.

In Pergunnah Singrowlee, the Rajahs of Singrowlee, including their relations, were known as "Khurwars" formerly; but since they ruled over that part of the country they assumed the title of Benbuns Chuttree. Those Chundels, Bughails, and Khurwars who emigrated there from other places, owing to their having intermarriages with the Rajah of Singrowlee, were excommunicated from the castes they originally belonged to, and consequently they have now no connection with them.

#### TEHSEELDAR OF KERA MUNGRORE.

AHEERS are reckoned among Sodras. They subsist upon milk and curds; they prefer settling close to mountains and valleys, on account of their having ample pas-

turage there for their large herds of cattle. There are various ramifications in this caste, but here we have only Dhundoro and Gowals.

Khurwars appear to have settled in these mountain tracts from a considerable time. There are various sub-divisions among this caste, which are known as Ruijwars, Khurwars, Chero, Manjhrees, &c. Some of these sub-divisions think themselves equal, some superior, and some inferior, to the others. Almost all these tribes are found to be upright and honest men. They seem to have sprung up from Neekhind, a primitive race. They are generally of dark complexion; their voice and features are unlike those of other tribes who inhabit these parts.

Chumars include themselves among the Hindoos. There was once among them a man known by the appellation of Raidos Bhugnt, a pious devotee and well-behaved man, and, as he was remarkable for his principles, all the Chumars take a pride in calling themselves Raidoss, and pretend to be the descendants of that personage, in order to share in the celebrity he had attained. They generally live upon carcasses of animals, and, as they deal in leather and skins, which in Hindoo are called *chumra*, they have derived their title of Chumar from their profession.

The Brahmins are said to be the aborigines of Kunouj, from whence a portion of them emigrated to Sirvar and several other places. Among them there are two sects, Ghutkurma and Paikurma who inhabit the southern districts of India. They procure their livelihood by priesthood, agriculture, and other occupations in this pergannah.

Almost all the villages in this pergannah are populated by Rajpoots. Koonbees are comparatively fewer here than elsewhere. Most of them have the honorary distinction of Singh affixed to their names, like the Chuttrees. Somewhere they are reckoned among Soodras, i. e., lower caste.

Koerces cultivate the land, and deal in vegetables. Koerces and Koonbees are acquainted with the principles of agriculture.

This pergannah is very thinly peopled with Kabars and Hujjams (barbers).

In certain villages and markets, Lohars, Buruhees, Moehees, Bunneahs, &c., are inhabited.

There are two tribes of Guhurwars here, viz., Hindoo and Musselman.

#### TENSLELDAR OF KONRI.

From enquiry it appears that among the high castes, Brahmins have settled here in great numbers. It seems that they came and settled here before the reign of Shahab-ood-deen Goree. As this pergannah is in the centre of Benares and Allahabad, and close to Bindachul, which are all notable places for Hindoo worship, the Brahmins leaving their native countries—viz., Surwar, Kunouj, &c.—came and settled here. When Bhurs ruled over this country, they began to treat their subjects with tyranny and oppression, so much so that they forcibly abducted Brahminee women. One of the oppressed Brahmins went to complain to Rajah Ram, a Mownus, who then came from Umurgurh, taking his family along with him on a pilgrimage to Allahabad. The said Mownus, on hearing the grievances of the injured Brahmin, took his retinue, and marching via Sarai Jungan road, came up to Rajpoora, where Bhurs were then residing, and fought a battle with them. After a serious conflict the Mownus' party was victorious, and the Bhurs were totally routed. No trace is now found of them in this pergannah. The few that still exist are quite unknown; they earn their livelihood by labor, and have now mixed themselves with the Passeys.

The Mownuses then became owners of the country for a period of 250 years. Subsequently, when Maharajah Bulwunt Siugh obtained possession and governed the country, Chuttrees of various sects, such as Bngails, Rajkoomars, Bais, Guhnwars, Beesains, Nunwogs, &c., in order to have an interview with the Maharajah, and in consideration of the relationships which existed between them and the Mownuses, came and settled here. In the Census taken for 1865, Brahmins of all kinds in Pergun-

nah Bhandaris were counted 64,460 ; Chittrees of various sects, 17,119. Among the lower castes, Aheers were reckoned 34,539 ; Chumars, 29,117 ; Kewoits, 14,597. Mahomedans and other castes are very few in the pargannah. This pargannah is more thickly populated since 150 years, owing to the Maharajah Balwant Singh granting lands to new settlers, for cultivation and for planting gardens.

The above castes still retain their primary character, and have undergone no change.

There is a sect of Chittrees Mownas styled Bahadoors, who reside in Mouzah Too-lipore, and another sect, said to be the offspring of Hardas, who live in Mouzah More and other villages. These differ somewhat in their origin. The tradition extant regarding them is that there was a King known by the name of Jodh Rai among the Mownas, who brought a handsome young Aheerin from Kuntit and made her over to one of his dependants, a Bais Chittree, by whom she had two children, Lulla and Bahadur, who became very strong and able-bodied men. As they set up a pole in Jodh Rai's tank, which others failed to do, they were rewarded with the honorary distinction of Bahadur for their meritorious achievement.

Now their descendants are allowed to have intermarriages, and to eat and drink with other classes of Chittrees.

This is the story current regarding Hardas, that there was a man known by the name of Pargastoy among the Mownas tribe, who found a newly-born male child in a pond, and brought him home and supported him, and named him Hardas. When he arrived at maturity, he was married by Pargastoy, and joined in his own clan. Now their descendants are celebrated as Mownas, and they have free intercourse and relationships with other sects of Chittrees.

There is a sect of Ditchit Bheikhars inhabiting Mouzahs Soodhway, &c. Most of them among this class still retain their primary character, and make intermarriages among their own clan : and some of them following the manners and customs of the Sarwises Brahmins, have mixed with them.

#### BENARES.

ing fallen in love with an Aheer girl, settled himself there and obtained a livelihood by cultivating land. The word Bhoochar appears to be a compound word from *bhoom*, land, and *kar*, a taker or tiller of it.

With reference to the sub-divisions of castes, the following has been ascertained:—

*Bhats*.—Are descendants of Kuntra, a Brahmin, by his concubine, a Soodra woman, who followed the profession of making rhymes in praise of, or satires in condemnation of, the conduct of persons, and hence were called Bhats.

*Aheers*.—Are the descendants of the son of a Chutree slave girl and a foreign woman out of wedlock; these persons feed snakes with milk on festival days, and hence are called Aheers, from *ak*, a snake, and *heer*, a lover.

*Sonars*.—Are the descendants of a natural son of a Vaisha. They followed the profession of workers in gold, and hence were called Sonars.

*Koormees*.—Bulloo, the son of a Chutree slave girl, married the daughter of a Vaisha slave girl. His descendants followed the profession of cultivating land, and were called Koormee from the meaning of that word in Sanscrit “to earn one's own livelihood.”

*Malees*.—Are the descendants in wedlock of a Soodra man and a Vaisha girl. These two persons were employed by a Brahmin to bring flowers and make flower necklaces for the *prasad* of Dabee (a Hindoo goddess) : their descendants followed the same profession, and they were denominated Malees, from the word *mal*, a flower necklace.

*Tumbolées*.—Are the descendants of the natural son of a Vaisha. They were called Tumbolées from the word *tumbolc*, in Sanscrit, the leaf of the betel which they sold.

*Kahars*.—A Soodra named Dulcin fell in love with a widow of the same caste, and in consequence they were excommunicated. Their descendants followed the profession of carrying persons, and therefore are called Kahars.

*Koerces and Kackees*.—Are the descendants of a Koormee and a Malee girl out of wedlock. They were considered very expert in planting trees, and in time became a caste of themselves.

*Hajjurs, or Naos, or Napits*.—Are the descendants of the natural son of a Brahmin, a resident of Nepal, by a foreign woman.

*Bherjas, or Gonds*.—Are the descendants of a natural son of a Soodra who was put out of caste, save that he was only allowed the privilege of serving out parched grain.

*Kandoo Urlicais*.—Are the descendants of the natural son of a Soodra by a foreign woman.

*Gurrerias*.—A Koormee having been excommunicated from caste, went and lived in a forest, where he kept sheep and goats. His descendants are the Gurrerias.

*Bhulerias, or Jotshees*.—Are the descendants of the natural son of a Brahmin and a Bhat woman, named Bhuddur; they followed the profession of astrologers, and were in consequence denominated Jotshees (astrologers), or Bhuderia, from the name of their mother, Bhuddur.

*Lohars*.—Are the descendants of a Koormee by his concubine, and, being workers in iron, were called Lohars.

*Durzees, or Sooechiks*.—Vaishy, a slave girl, brought up two boys of unknown birth; their descendants followed the profession of tailors, and were called Sooechiks, from the word *soee*, a needle.

*Khuticks*.—Are the descendants of the natural son of a Soodra.

*Putris, Thateras, Kaseras, Laharas, Maimars, Burhees* (carpenter), *Muriars, Jirrah, Keondeeghure, Ostookuchs, Mooswirs or Chiteris, Suntheeas* (or eye doctor)—Are descendants of a Vaishya prostitute, and have received their names from the different kinds of trades they follow.

*Scerces*—Are the descendants of Chittrees by a low-caste woman in wedlock.

*Barees*—Are descendants of a Koormee by a woman of unknown caste in wedlock, and, having followed the profession of torch-bearers, were denominated Barees, from *lar*, light.

*Kulvars, or Kullears*—Are the descendants of the natural son of an Aheer, who followed the profession of distilling spirit.

*Koimbhars or Konhars*—Are the descendants of the natural son of a Soodra and a Kahar girl, and, as they followed the profession of making earthen vessels, they were called Koombhars, from the word *koombh*, an earthen vessel. The word Konhar is a corruption of the word Koombhar.

*Diolces*—Are the descendants of a Soodr by Chittree woman out of wedlock.

*Kewals or Mullahs, Nooniats, Birds, Pasees, Bahelias, Dhurkars, Moosahars, Bhurs, Nuts, Domes, Halalkhores or Steepers, Kunjurs*.—Rajah Ben, a Chittree, had a son named Nikhad, who was turned out by his father for some fault; his descendants are these castes, which have been denominated according to the trade or profession they follow.

*Tehlis*.—The descendants of a Koormee by a Vaishya slave girl out of wedlock. They followed the profession of extracting oil, and were called Tehlies from the word *teli*, in Sanscrit, meaning oil.

*Chamars, Dusadhs*.—An Aheer having killed a cow, was excommunicated; his descendants by a Koormee girl and an Aheer girl out of wedlock are the Chamars and Dusadhs.

The above details have been received from Haranund Pundit, formerly Hindoo Law Officer of the Court of the Sudder Dewauny and Nizamat Adawlut, and now a pensioner in this district, and Gungadhur, Pundit of Benares.

### GHAZEEPORE.

*Note. Compiled from Tchekeldars' Reports on the Prevalent Castes in Ghazeeapore.*

was a great drunkard; and mismanaged his pergunnah. His request was granted : Teekum Deo was deposed, and he was iustalled in his place, under the name of Bhour Singh.

Amogh Ditehit's sons imitated the warlike habits of the other Rajpoots, inter-married with Gowtam, Donwar, &c.; and, under the name of Bhoonyhars, inhabit the pergunnahs of Mahoundabad, Gurha, and Dehona.

*Hyhobuns, in Tehseelce Bulliah.*—A band of Rajpoots, descendants of Hyho, came from the west under a leader whose name is not known. They gradually settled in Godhna Maujhee, in Zillah Saurun, and when their numbers increased, they expelled the Cheros aborigines of the plaee, by fighting a series of battles. They extended their acquisitions up to Bulliah, which was also a portion of the Chero dominions. Cheros were eventually exterminated by the Hyhobuns. Dilapidated fortifications and ramparts are still to be met with here and there in the Bulliah and Beheea Pergunnahs, which are said to be the works of the Cheros. The priueipal zemindars are generally the Hyhobuns, in the Bulliah Tehseel.

*Rughoobunsees, in Tehseelce Sydpore,*—Say that they are the descendants of Rajah Rughoo, of Oudh. They give out that they emigrated from Oudh, and took possession of Khempore, in Sydpore, where they are still to be found in abundance.

*Saingurs, in Tehseelce Rusrah.*—The Saingurs of Rusrah say that they came from Paneeput, Kurnaul ; that they are the deseendants of Singee Rishee, who lived in Kooroo Chetra, close to Delhi. The story is that Hur Thakoor and Beer Thakoor, of the family of Singhee Rishee, originally settled in Pergunnah Bhudaon, in the Azim-gurh District. The Pergunnah of Luknepore (Rusrah) was at that time in the posession of Raj Bhurs.

The descendants of Hur Thakoor and Beer Thakoor increased in numbers, and they wished to wrest the perguunah of Luknepore from the Raj Bhurs, whom they massacred by fighting several battles, and gained their object. The present zemindars of Luknepore are all Saingurs.

*Konsicks, in Tehseelce Rusrah*—Also came from Paneeput, Kurnaul, and took posses-sion of thepresent station of Ghazeepore. They say that their ancestor was Rajah Gadh, from whom Ghazeepore derived its present name. They also say that Rajah Chuttoor Sein, the son of Rajah Gadh, took possession of Kopachit.

The zemindars of Burragnou, in Pergunnah Kopachit, are all Konsieks, and gave a lot of trouble in the mutinies.

#### AJMERE.

*Memorandum by Major A. G. Davidson, Deputy Commissioner, dated 31st May, 1866.*

THE delay in the preparation of the report on castes has been chiefly caused by a suspicion that came upon the people, upon the slightest enquiries being made from the Canoongoes and heads of castes, as to the object the Government had in view in making the enquiry. The people in these isolated districts are nearly as suspicious as those in the Native States, and very great care is necessary in conducting enquiries of this nature, for the most absurd, but still mischievous, rumours are at once spread. In the present instance it was rumored that Government intended turning all into one caste. The present time also is unfortunate, and required still more caution and explanation on my part, as in Marwar round about rumours have for some time past been flying about that the Government intended disarming the Rajpoots, and Christianizing them in two years. I have obtained a certain amount of information, which I now beg to submit.

2. Our prevalent castes are—1st, Rajpoots, who are the original settlers of all this part of the country. The tradition is that they sprang direct from Brahma's arms ; they were, however, the ancient rulers of the whole of Rajwarah. Of the other different branches of Hindoos we have the Uggurwallahs, Ouswalls, Aheers, Suraogees, Dhollees, and small numbers of all Hindoo castes ; and in the Mhairwarrah District, the Mhairs and Mhairats.

3. The Uggurwallahs give as their tradition that they were originally inhabitants of Agroha, in the Hissar District, and descended from Rajah Oograsein ; that they took their name from the name of their town.

4. The tradition of the Ouswalls is to the effect that they sprung from Rajpoots, and were originally inhabitants of Oushanngguree, in Marwar ; that in Sumbut 116, a Jain Juttee came to the town of Oushanngguree, and, by the virtue of his holiness, restored to life the young Rajah, who had died ; that such faith was placed by the population in this Jain Juttee, that they embraced his religion and took the name of Ouswalls from their town.

5. The Aheers, too, also in these parts claim original descent from Rajpoots, but they can afford no worthy information.

6. The Dhollees, also numerous in these districts as musicians and songsters, claim original descent from the Rajpoots.

7. Of the Mhairs and Mhairats, the original settlers in the whole of the Mhairwarrah tract, and of whom, as being our peculiar and prevalent class, I will give as full an account as possible, we have only the tradition of their Bhats to depend upon. Colonel Hall, who was the first British officer who had any direct dealing with these tribes, took great pains to ascertain the origin of their race from narratives furnished by themselves. All circumstances so elicited have been recorded by the late Commissioner, Colonel Dixon, in his sketch of Mhairwarrah, and I cannot do better than give in a condensed form the tradition of these peoples' origin as recorded by that officer in his sketch. He says,—“ Of the inhabitants of the Mugra or hilly tracts previous to the time from which the present Mhairs date their origin, little seems to be known. It must have been a vast, impenetrable jungle, a refuge for all who had fled from the laws of their country, or had been ejected from castes by their brethren : all these, on seeking the protection of the banditti of the hills, were received as brethren. Hence arose the extraordinary melange, dignified by the name of religion, at present professed by the Mhairs and Mhairats. The Chundela Goojurs were said to have inhabited the hills in the neighbourhood of the ancient village of Chang, while the caste of Bhatee Rajpoots were located in Boorwali, and the hills near Kallinjur, Saroth, and Bhairlan were inhabited by Brahmins. Further to the south-west, Burar and Chetanin, the Todgurh Pergunnah, were peopled by Dacemahs and Dakul Meenahs.

The Mhairs claim descent from Pirtheeraj Chouhan, who reigned in Ajmere early in the twelfth century ; he was brother to Khanday Rao, King of Delhi. These two brothers, with other Indian princes, defeated the Afghan invader, Mahomed Ghoree, at the village of Siranree, on the banks of the Suruswuttee, about 80 miles from Delhi. The Afghan army was completely routed, and he marched out of Hindooostan. In two years, however, he returned with a large army, and in a contest the Hindoos were defeated. Khanday Rao, King of Delhi, was killed, and Pirthee Raj taken prisoner and put to death. Mahomed Ghoree, however, placed Pirthee Raj's son, by name Gola, upon the throne of Ajmere. Pirthee Raj, while reigning at Ajmere, attacked the city of Boondee, then inhabited by the caste of Harra Rajpoots, and carried off a girl of the caste of Awarrree Meenahs, by name Schdeo, and gave her to his son, Jodh-la-khun, by whom he had two sons, named Unhul and Unoop. Jodh-la-khun supposed his partner to have been of pure caste until his two sons were reaching manhood. He one night questioned Schdeo as to her caste, and, when told she was a Meenee, his indignation was great, and

he turned Sabda with her two sons out of his house. The mother and sons went to Chang, in Mhairwarrahi, and were received kindly by the Chundeylla Goojurs. For five generations the descendants of Unbul and Unoap resided at Chang, and are reported to have eventually exterminated the Goojurs.

In the fifth generation, two brothers were born in the family of Unbul, called Kanha and Kala, and from them arose two great castes of Bur and Cheetah. Kanha and Kala, though sole masters of Chang, could find no one willing to marry with their children: their progeny were therefore obliged to intermarry amongst themselves, and soon became numerous and powerful. Kala went to Kuluwa, in Meywar, and Kanha remained at Chang, and his male descendants began to marry indiscriminately with any woman opportunity threw in their way. Thus Meenes, Bhosles, Dakul Meenars, and others became Mhair matrons. The clan of Cheetah flourished, and from the descendants of Kanha sprang the twenty-four clans of Mhairs, comprehended under the general distinguishing title of Cheetah; while the progeny of Kala also formed twenty-four septes, under the common denomination of Bur.

The forty-eight clans of Mhairs originally professed the Hindoo religion. Of the origin of the large family of Mhairats who profess the Mahomedan religion the following account is given:—

A man named Heerah, a Cheetah, went to Delhi and took service under the Emperor Alungier. One night, being on sentry duty at the gate of the palace, a terrific thunder-storm occurred; and, while the rest of the guard sought shelter in buildings, Heerah stood out firmly. This conscientious performance of duty won for him the favor of the Emperor. He is related to have said,—“In the Marwar tongue, they call a stout soldier *Lata*: let this man's title be henceforth *Kati*, for he has proved himself stout and brave.” Soon after, Heerah became a convert to Mahomedanism, and the Emperor bestowed upon him the name of Kata Daood Khan. Heerah afterwards returned to his village of Chang, and marrying, handed down his adopted faith to a numerous progeny, and from a grandson of his, of the name of Melira, was derived the name now borne by the whole race—viz., Mhairats.

We have also castes of Motees and Dakul Mhairs. Of their origin, the following tradition is related:—Bharlan is shown to have originally been inhabited by Brahmins, and this district had been a thoroughfare for Bunjars. It is affirmed that a Bunjar woman went to the cell of a certain Byragee, who lived in a cave in a mountain, since called Mokut, where she was delivered of twin boys. She declared Rooghdass, the Byragee, to be their father. He was very indignant, and turned her and her children adrift. She was received and sheltered by a Brahmin, where she remained a considerable time. The twin brothers, when old enough, were employed by the Brahmin to tend his cows at graze. It is related that these boys killed one or more of the sacred cows. The old Brahmin was so enraged that he drove the mother and sons out of the place. In the fifth generation of the progeny of these boys, one Mokut was born, who, having conceived a hatred of the Brahmins of Bharlan for their treatment to his progenitors, waged war against them, massacred nearly all of them, and himself took the district of Bharlan. This individual is still much venerated by the Mhairs, and the mountain where the Bunjar woman brought forth the twin founders of his race was named Mokut, after him. He is worshipped especially by the Motees who still inhabit the Bharlan district. A Brahmin who escaped the above slaughter in Bharlan fled to the village of Burar, then inhabited by Dakul Meenas. He threw aside his caste, and took a girl of the Meenee caste as a wife, from whom have sprung eventually the several clans of Dakul Mhair now extant.”

8. I think there can be little doubt that our Mhairs and Mhairats all originally sprung from Rajpoots, who from various causes had to seek shelter in the hills. Even to this day the physique of these men closely resembles that of the Rajpoots: they are a tall, stout, handsome, and well-made race of men, quite different to the general race of small hill men, such as the Bheels, &c.

the other, that they fled to the east, and received some territory from the neighbouring chiefs (whoever they were) in the Budhoe Pergunnahs. Several bazaars and villages bear the name of the last and greatest Bhur King, the Rajah Leelee.

Remains of old Bhur forts and towns are not uncommon in the pergannah of Khyragurh, south of the Tonse River. This is a wild jungly country, where the Bhurs probably remained undisturbed long after they were expelled from the more civilised tracts. They were finally extirpated or driven from these tracts by the ancestors of the present Manda Rajah. There were Bhurs also in the Arnil and Barrah Pergunnahs, but they were dispossessed by Chuttrees Hindoos from the northern districts of Hindooostan, followers and soldiers of the Mahomedan invaders.

Perhaps I have digressed too long to relate what is now known of a bygone race; but the history of some existing castes merges into their history: one is incomplete without the other.

Three influential local castes or clans claim an admixture of Bhur blood. These are the Bhurons, Gurhors, and Tikaits. The two former are not numerous or influential; they are landed proprietors in the southern portions of this district, and appear to be a connecting link between the higher castes, who are generally landed proprietors, and those inferior castes whose lot is servitude.

The Tikaits are numerous, and possess much influence: they are descended from one of three Chowhan leaders under a Bhur chieftain.

One of these Chowhans carried off his chief's daughter. The descendants from this mixed alliance are Tikaits, and are still proprietors of a portion of that Bhur chief's possessions.

Their relatives, descended from the other two Chowhan chiefs, without the Bhur cross, are Kuraits and Putaits. These are simply Chowhans; the origin of their surname is untraceable.

Of Hindoo tribes of the higher classes, all, without exception, claim their descent from Oudh or the northern provinces of Hindustan. Their emigration to this district was in most instances of comparatively recent date; and the cause of their coming was almost always the same,—they were soldiers or adventurers.

Thakoors, Chowhans, and Chuttrees are the generic names which include all the various sub-divisions of these Hindoo colonists. These are the warrior castes which in former days composed all native armies. The heads of all these clans commanded their own men in the armies of Hindoo invaders, or were refugees from the early Mahomedan conquerors, or, in later days, followers of their fortunes. Each clan seems to have settled in its allotted portion of the conquered country, and the ancient limits of each portion are still pretty accurately defined.

Those who claim consanguinity with the Oudh tribes are naturally to be found in the trans-Ganges pergannahs, which formed a portion of the Nuwabi territory; those who claim a common ancestry with the Rajpoots of Mynpoory and other tribes in the Upper Doab districts are to be found in the Doab pergannahs.

The southern pergannahs are more sparsely peopled than any other portions of this district; but almost every landed proprietor is of one of the foreign clans or castes, aliens from far-off countries. As it is my object to confine myself to describing any peculiar local castes, or explaining any strange class nomenclature, I will say no more of these numerous and generally prevalent classes, who are to be found in every district.

The more one enters into this subject, the less real cause one finds for the endless ramifications of caste: a mere accident, a nickname, a legend, a personal qualification, a locality—even the number of members of a family, is sufficient to separate a family, which afterwards assumes and receives all the distinctions of a separate caste.

The most notable Hindoo in the district is the Rajah of Manda—a direct descendant of Rajah Jeychund, of Kunonj. He is a Chuttree. Rajah Jeychund was defeated and killed by Sultan Shahab-ood-deen Ghoree in 1193 A.D. Some of his family and followers fled to these southern districts, and settled in portions of what are now Joun-pore, Benares, Mirzapore, and Allahabad. These large possessions have dwindled down to the estates now held in this district alone.

Akin to the Manda Rajah is the Rajah of Dyah : he is of the Gurwar clan, an influential sub-division of the Chuttree caste. I believe this is purely a local clan. These are Chanderbansee Chuttrees, or descendants from the moon, in contradistinction from the Soorujbansees, or descendants from the sun. There is rivalry between these two castes, and I believe they have nothing in common. The Soorujbansees and Chanderbansees are as widely known as Hindooism itself.

South of the Jumna is to be found the only colony of Purehar Rajpoots. They came from Mynpoory. They are of that caste who murder their female children; and it is certain they must have adhered to this custom of their clan until a quite recent date. It may be as well to notice here that they have been under constant but unobtrusive supervision for the last 25 years; and though they may still at heart cherish their old custom, it is certain they have ceased to practice it, for the recent Census shows that their female children bear a just proportion to their sons.

In their neighbourhood, in the Barrah Pergunnah, are some Bun Beis families. The "Beis" proper are Oudh Chuttrees. These are of that clan also, and the affix "Bun" is to commemorate the name of their leader in former days, under whom they exterminated the Bhur and Cole residents of the jungle (*bun*), and took possession of their villages.

The Bugheyel clan are represented by the Rajah of Barrah. He claims a common descent with the Maharajah of Rewah and the Chief of Kotah, from a Goojerat chief, by name Bughesdeo, who, in Sumbut 606 or 1,300 years, was a pilgrim from Goojerat to the Hindoo shrines in Northern India. The pilgrimage, according to tradition, was abandoned by this famous chief, who seized on Kirwee, Banda, and the southern portions of this district, which formed the original possessions of one of his sons, from whom the Barrah Rajah claims his descent. The name of Bughurdeo, and the name of the clan "Bugheyel," have a common derivation in the legend—that this famous warrior chief was fed when a child on a tigress' milk. It is the notion of a savage to prefer this to the more natural food of an infant; but the whole clan take great pride in this quaint tradition—a Bugheyel may not marry but with a Bugheyel, under penalty of excommunication. The most notorious gang of dacoits who for three generations has infested the south of this district are of this clan, and this claim of consanguinity with the Rewali Maharajah has ensured their constant protection in his territories: and certainly the savage nature of the prototype of their race has pervaded the acts of these noted robbers. Each of their feats has shown the extremes of craft, treachery, and the meanest cowardice. When armed and in numbers they have murdered the single and unarmed; they have beaten women and killed children.

In Pergunnah Meh there is a caste called "Tussaiyah," whose cognomen is susceptible of explanation. They were Chuttrees of Etawah; and tradition has it that the founder of this clan was sent by Timoor Shah to take possession of a tract of country from the Bhurs: this was done; and the name Tusseyah is a corruption of "Teg Shahigah," the sword of the King, explanatory alike of the nature of the mission and its originator.

The Chundel is an out-caste Bugheyel, excommunicated for having intermarried with a Rajpoot, and having thus disgraced his tribe.

The Brahmin caste are few—Misser, Tewaree, Doobey, Chowbey, Sookool, Pandey, and so forth. These came from Kununj and other noted Hindoo cities, either as followers of the fighting castes or by invitation from Hindoo chiefs. There is but one family whose pronomen requires notice and explanation. The Chuppan Pandey are merely the fifty-six (chuppan) grandsons of one prolific Brahmin in the Kurrah Pergunnah.

One numerous and influential clan of Brahmin landed proprietors are called Chowdrees. This is generally a title, more than a caste name. They have large possessions on the bank of the Ganges. Their story is that their founder was a saint from Gorakhpore. In a great strait, a Mahomedan King at Jhoojee required the prayers of all pious men. This Brahmin's prayers were considered of such efficacy that he received in reward 84 villages, still peopled by his descendants; but their loyalty has departed from them; for they are a generation of rebels.

The Kayoths are numerous in Pergunnah Kurrah. They seem to have been the marked recipients of favor from the Mahomedan Emperors. The Canoongoeships of several pergunnahs, and other possessions, were given to several families of Delhi Kayeths.

There is one family of Kayeths in Kurrah who are apostates to Mahomedanism. This was either to obtain or to retain a Canoongoeship. The Canoongoeship is gone, but they are still Mahomedans, though they retain the Kayeth customs as far as is compatible with their new religion.

There are a few instances of a compulsory conversion from Hindooism to Mahomedanism. In one family the Mahomedan title of Mullick was given to an apostate Tusseyah (Teg Shahiga); the others are called Bughey Mahomedans. The cause of the Mullick's conversion was simply imprisonment for non-payment of revenue to Delhi. He never paid, but obtained his freedom by apostasy.

The Bughey Mahomedans are descendants of a Rewah chief, a staunch adherent of Akbar Shah. Akbar Shah in return for his service gave the Bughey chief whatever country he could obtain from the Bhurs across the Ganges; and the Bughey chief, out of gratitude, apostoised.

In Chail there is one clan of Chowhan Mahomedans, and strongest of all in Meli Pergunnah, in Musareo village, is a colony of professed Syuds, whose Hindoo ancestry is undoubted.

There is more reliable history and less wild tradition in the accounts of the pure Mahomedan races. To believe their own accounts, there is not a race of western or northern Asia which is not represented in its original purity in the Mahomedan population.

There are four pergunnahs where the chief proprietors are all Mahomedans; these are—Syuds in Kuralleo, Shoiks in Chail and Meli, and Rewaree Pathans in Chail; and a few Moguls also in Chail, and some of all the three first-named classes throughout the district.

Some of these families trace their descent to the time of the invasions of Shaliz Mahmood of Ghuznee, A. D. 984; a greater number to the more recent invasions of Sahab-ood-deen; and the majority state that their progenitors were established within 400 years by the later Mahomedan Emperors.

If I am to believe the accounts before me, scarcely a nation in Asia is unrepresented by these people. There are tribes from Arabia, Persia, Sustan, Khorasan and Bokhara, and Toorkistan—individuals whose direct ancestors came from Medina, Mecca, Meshed, and Ghuznee; a few who claim direct descent from a daughter of their Prophet, and two who sprang from the First Caliph. These are all to be found in the villages where they were first established; most of them retain the proprietary rights in these villages, and almost all are careful to keep their race intact from any alliances with other tribes.

The first Synd is reported to have been a wandering pilgrim, by name Kootub-ood-deen, of Medina. His wanderings took him to Kurrah, in the Kurrah Pergunnah, where he was illtreated by Rajah Jeyehund. In retaliation this wandering saint induced Shahab-ood-deen to invade the country. The saint accompanied the invasion, and took possession as a conqueror of Kurrah itself. A mohullah in that town is called after him to this day.

Perhaps it will be as well to reject the fanciful legend of the insulted saint and his revenge, and to assume that Kootub-ood-deen was a man of mark in the invading forces. His direct descendants still live in Kurrah, and have property in the neighbouring villages.

The Kuralee Synds claim a far more recent origin. They must have been a numerous, as well as an influential, band, for the greater portion of the Kuralee Pergunnah belongs to them. They settled on their present possessions about 1450 A. D., in the time of Beloli Lodi. They claim to be of pure Persian extraction.

The pergannah of Chail is almost entirely owned by different tribes of Mahomedans. The times of their settlement in their new possessions are as various as their races. There are some influential Synds, but the generality are Sheikhs.

The village of Muhgaon was the stronghold of the most influential of all these Mahomedan families. In the reign of Shah Mahmood of Ghuznee, one Salar Baba-ood-deen took possession of this village. His tomb is still shown there, and his direct descendants still reside there; but by the inexorable sale law, or by confiscation, their possessions have gone from them. In later days their most conspicuous representative was Moulee Leakut Ally, now in hiding, and a proclaimed rebel.

The proprietors of the Bisowna Talooqua are Synds, colonists since the time of Shahab-ood-deen. Their great ancestor was Ubbas, *alumburdar*, or spear-holder, in the army of Emam Hossein, in the battle of Kurbellah. In this village, as in many others also, is shown the tomb of their founder, Asasoodeen.

In Seoundah village the inhabitants are chiefly of Arab extraction, though some few claim a descent from one Moharuk Shah, who came with Sultan Shahab-ood-deen from Ghore.

The Pawun and Hosseinpore people claim a high origin—no less than a direct descent from Siddeek Akbur, the first Caliph of the Prophet.

In Mukdoompore the proprietors are Arabs; and thus traditions and scraps of history ascribe a distinguished foreign origin to all the principal Mahomedans in this pergannah. By far the greater number were followers of Shahab-ood-deen. It is difficult to believe they were all of such note and importance as their descendants declare they were; probably they were hordes of adventurers and riff-raff of every town in Asia, without one really high-born chief amongst them.

Syud Sorawun, as its name implies, was a Syud colony. Their founder was a pure adventurer—no immediate follower of Shahab-ood-deen, but one attracted from Arabia by the fame of Shahab-ood-deen's conquests. He came, with 7,000 Arab horsemen at his back, to seek service under the great conqueror, and seized on Syud Sorawnn. But in time the Syuds quarrelled with some of their followers (it was about an insult offered to a slave girl); and the Syuds abandoned the village in a body, and proceeded to conquer for themselves some other possessions across the Ganges. A curse is to this day hanging over the head of all this clan if they in any way make use of any product of that village from which, 800 years ago, they departed in anger.

There are several large villages near to and including Alumehund owned by an influential race, the descendants of Kazee Hissam-ood-deen, who was a descendant of the First Caliph and a Brahminee woman. This famous woman was the mother of

twelve sons, who founded the caste of the Chuppun Brahmins, whom I have above mentioned. She was carried off by Kazee Hissam-ood-deen; and had four more sons by him. The descendants, whether Brahmin or Mahomedan, still retain all their old villages, and are notorious for a most strict observance of all their ancient religious and family customs, and marriage and funeral ceremonies.

In the immediate neighbourhood of this city are the pure descendants of the only Afghan colony in the district. They are Pathans from Chuk Huzarah, in Cabul. They state they were originally refugees in Hindustan, after some great defeat of their tribe in Cabul; and they were established in various parts of his possessions by Akbar Shah. The settlers in this place were destined for some far-off country in Bengal; but the rains overtook them here, and they were permitted to remain. They divided; and one portion found their way back to Cabul; the remaining portion is called the Eradut Kheyel. They have extensive possessions in Arail, received in lieu of pay from one of the Mahomedan Emperors; but they are a degenerate race, with every Pathan vice, and but few of the very few Pathan good qualities; and their estates and influence are fast wasting away. There is a Syud colony in Daragunge, established there in Akbar's time. They came from Bokhara about 1570 or 1580 A. D., and settled in Daragunge when the great embankment protecting the city from the Ganges was erected. The name Daragunge was given from Dara Shikoh, son of Shahjehan.

In the suburb of Bahadoorgunge is to be found a colony who settled there in the time of Shahjehan, in 1642. In Khooldabad are the followers of the Ameer Khoosro, son of Jehangeer. In the suburb of Shahrarabaugh, the old confluence of the Ganges and Jumna, is a colony from Jounpore, established in the reign of Mahomed Shah (1719 A. D.); and there appears little else to note regarding the Mahomedans in the Doab Pergunnabs.

Across the Ganges, in Kewaee, are a few, and in Meh there are many, Mahomedan colonies.

The Syuds of Aswah are descended from an Arab ancestor, from Medina. How he found his way here is not related; but there were men of note in his family, for one of them was an influential Soobadar in the days of Mahomed Shah, from whom the family obtained twelve villages rent-free. Of these, but one, Aswah, remains.

The Sheikhs of Talooqua Utraow and Jasurpoore claim descent from one Sultan Ibrahim, a King of Bokhara. He abdicated his throne, and became a wandering mendicant, emigrating with his family from Bokhara to Delhi. Thence his family emigrated to Jounpore, and Sooltan Ibrahim Shirkee, of Jounpore, made one of them the Kazee of the Pergunnah Meh, giving him the whole pergunnah as a jagheor. The present proprietors are the Kazee's direct descendants, residing in Rewnee or Rownukabad, so called in commemoration of their distinguished ancestor.

In this pergunnah, in Kurrah and adjoining villages, are the Syuds, who some 250 years ago, as I have above related, departed from Syud Sharawan, in Chail, and conquered these villages from the Bhurs.

The Toorkoman race are represented in the zemindars of Talooqua Mnsaree, formerly a jungle waste, presented as a suitable reward to his Toorkoman followers by Shah Ala-od-deen Ghoree.

There is a sect called Sheikh Ulwes in Burgut village. They are descended from a Korasanee ancestor, who, though originally a servant, rose to be a Dewan, and some 400 years ago acquired this village.

The last requiring mention are the Bugheyli Mahomedans of Talooqua Julalpore, descendants of Rajah Tekhun Singh Bugheyli, of the house of Rewah. How he was a

supporter of Akbar Shah, and how he apostacised, have been already related. After his conversion he assumed the name of Morhur Shah, but retained the Hindoo title of Rajah. It is an influential clan to this day.

It is reported that all these numerous races keep entirely to themselves. Family pride seems to be the cause of this seclusion, though there seems but little beyond mere accident to be proud of. Each tribe thinks all others beneath the honor of an alliance.

Regarding the numerous inferior tribes of Mahomedans, it may generally be assumed that they were Hindoos of the lower classes, forcibly converted to Mahomedanism.

ALLAHABAD COLLECTORSHIP :      }  
The 6th March, 1867.                }

G. RICKETTS,  
*Collector.*

private communities, have often been included at the last Settlement in one mehal, and reckoned as one township. On the other hand, several of what were then called independent townships, and settled as separate mehals, belong all to the same community, who reside in the same village, and who hold to this day (though the mehals are avowedly distinct) large tracts in commonality,—to say nothing of large portions of their lands being *khetbut*.

4. Misapprehensions owing to these difficulties caused a diversity of enumeration, but no actual errors. The obvious and only possible rule was "whatever was called a township at Settlement, that, and that only, call a township now;" and in accordance with this principle our returns have been made up in the sudder station. As regards the mofussil, no numerical error affecting the Census totals could result, since, although differences existed in the method of enumeration, still every house and person was equally counted under both systems. Every enclosure and every house was permanently numbered, and the numbers entered in lists, with the names of the house-owners, and these lists (for every single hamlet, village, &c.,) re-tested on the spot, to see that every house and enclosure did actually bear some number, that no two bore the same number, and that there was really a house bearing every number entered in the list.

5. Simple as this seems in writing, this was the great work of the Census; it occupied several months, and gave a firm basis to all subsequent operations. Its correctness was tested separately in every pergannah by one or more European Officers, the Superintendent of Police, &c. Besides enclosures and houses, on these first lists were noted peraos, ghâts, &c.—in fact, all places at which people might be, and for an examination of which on the night of the Census provision had to be made.

6. Though the Educational Department kindly put all the village school-masters at our disposal, and though every official available was made use of in some capacity or another, we experienced much difficulty in procuring the required number of enumerators; and several of the volunteers did their work so carelessly, that, but for the system adopted, the Census would have contained a large element of error.

7. As it was, all the papers were ready, and had been fully filled in by Putwars, school-masters, &c., and had been thoroughly tested by responsible officials before the date fixed. All the volunteer enumerators had to do, was to go round from house to house, and see that at the hour fixed the houses really contained the exact numbers entered in their lists, or, if not, make the necessary corrections; yet several of them gave in their papers unverified, some scratched them all over with hieroglyphics, some lost, and most dirtied them. Luckily we placed no great dependence on them, and the next morning all the doubtful ones were looked up and re-tested or re-drawn.

8. During the next fortnight the village and town returns were extensively tested, not only by the Tehsildars and their subordinates, but by all the Civil officials of the district. The system of numbering adopted enabled us to test, in the most perfect manner, the correctness of the returns; and I am of opinion that the village and town returns, as finally accepted, are as nearly accurate as could be hoped for. I should note that the testing was not confined to re-enumerating the population in every house, and ascertaining the cause of every discrepancy between the (1) prepara-



16. According to the printed Census Report of 1852, the townships and population of the district stood as follows :—

<i>No. of Townships.</i>	<i>Population.</i>
1,495	6,10,965

but corrected to present limits, adding what we received from Futtelghurh, and deducting what we transferred to Mynpoory in 1857, and, moreover, correcting the mistakes made at the last Settlement between hulkas and mouzahs, we should have—

	<i>Townships.</i>	<i>Population.</i>
Excluding 85 uninhabited (see Statements)		
III. and IV.),	... ... 1,473	5,87,950
While the present Census gives,	... 1,473	6,26,444
Shewing an increase of ...	... ... ... ... 38,494	

or 6·54 per cent. in the 13 years that have elapsed since we last numbered the people.

17. Slow as this increase at first sight seems, I cannot consider it altogether unsatisfactory.

Taking the population of England and Wales in 1861 at 20,061,725, then being about 344 to the square mile, we find the percentage of increase as follows :—

From 1801-1811	1811-1821	1821-31	1831-41	1841-51	1851-61
14	18	16	14	18	less than 12

18. Now, of course, over a large tract of country (though not in towns), after a certain density is attained, the thicker the population, the smaller will yearly be the percentage of increase: in modern phraseology, the struggle for existence will increase in intensity. Even dividing our total population over our whole area, we have already (see Appendix I.) no less than 384 to the square mile; while if it is borne in mind that, putting aside ordinary barren plots, such as occur elsewhere, aggregating about one-fifth of the whole area, there remains still rather more than one-fifth of the district which is utterly uninhabitable, unculturable, and almost untraversable ravines and dense dhak jungle, it will be admitted that this number 384 very imperfectly represents the real \* density of the population within that area in which increase is possible. We could not, therefore, under the most favorable circumstances, have expected a very large percentage of increase on so dense a population.

19. In reality, between the two Censuses comes that sad *hiatus, valde deflendus*—the great and memorable break in settled government which, for the space of more than a year, plunged this district, in common with others, into a state of civil war and anarchy, and entailed, directly and indirectly, the sacrifice even here of thousands and thousands of lives. Setting aside the men, the mortality amongst young children and women in those times was notoriously excessive; numbers of villages, with all their grain, were burnt, and fright, exposure, and want of food did their wonted cruel work. It will be observed that it is just in Dulellnuggur, where the warfare raged the fiercest and the longest, that the percentage is the lowest—3·85, as compared with 8·27 in Etawah, and 9·46 in Phuppoond, where, owing to circumstances, not one blow was ever struck: or village burnt.

20. The low percentage of increase in Bidhoonal (only 4·11) presents at first some difficulty, because, though the Rooroo Rajah turned rebel, and though rapine and warfare occasionally disturbed this pergannah, the latter never rose to a sufficient height to account for the vast difference of rate observable between Bidhoonal on the one hand, and Phuppoond, Etawah, and Bhurtenah on the other. Many of the Bidhoonal

1852 Census—of that portion, at least, of the Butteghurh District which has been transferred to Etawah—was rather too high, and that this has tended to keep the apparent rate of increase in the Bidhoonah pergannah below its real level. Another thing to be noticed is that this Pergannah and Dulellnnggur contain a larger percentage of Thakoors than any of the others, and that the Thakoors of the two localities are a more lawless set, and were more implicated in the crimes of the rebellion than any of the rest of the inhabitants of the district. They did not do much in Bidhoonah, but they went away to fight and plunder elsewhere; and numbers even of well-known men have never returned. Lastly, it is amongst the non-agriculturists,—especially the traders, artisans, &c.,—that the increase is chiefly observable, whereas the percentage of these classes is lower in Bidhoonah than in most of the others, being only 33 to 46 in Etawah, 41 in Dulellnnggur, 36 in Phuppoond, and 33 in Bhurtenah.

21. Taking all things into consideration, this increase of rather more than 6½ per cent. will probably appear satisfactory, and may in all likelihood exceed the increase observable in some at least of our other districts. To the railroad probably we owe somewhat; but I confess that I at least cherish the hope that the peculiarly lenient and conciliatory policy pursued here throughout the disturbances,—the construction of large and commodious new market-places at Etawah, Phuppoond, and three other places in the district, coupled with the opening out of 400 miles of new road,—may not have altogether failed to contribute to the result. Certain facts connected with the increase deserve notice. Though its exact limits at the past and present Census were not the same, still for many purposes the district remains virtually little changed. We transferred a purely agricultural tract, without a single town, but with a main road running through it, and with some pretty large villages: we received a purely agricultural tract, without a single road, and with scarcely any place bigger than a hamlet, though some of the townships, such as Takah, exhibit, owing to the multitude of their hamlets and outlying farmsteads, a considerable population.

22. This transfer cannot materially have affected the nature of the population; if anything, however, the change should have increased the proportion of agriculturists: as it is, the proportion of non-agriculturists appears to have increased.

In 1852, the percentage of the agricultural on the total population was 67·2.

In 1865, this percentage (see Appendix I.) is only 61·59. Now, from careful enquiries, I do not think that our present classification differs materially from that adopted in practice at the last Census, and I therefore conclude that there has, *bona fide*, been a greater apparent increase amongst the non-agricultural classes.

23. This is due to two causes. During these past 13 years, the Ganges Canal, with all its bridges, escapes, &c., and with hundreds of miles of rajbahas,—the Railway, with its constant demand for workmen and wood,—have crept across the district; and since 1856 I have gradually opened out a net-work of more than 400 miles of roads, with more than 1,000 bridges and culverts, to say nothing of constructing large market-places in all the principal towns, new public offices of every description, &c., &c. A large class of day-laborers has thus been created; the poorer and less successful cultivators, tired of the bitter, never-ending struggle against starvation and the village usurer, cleared all past accounts by absconding and seeking employment on public works. Thus the non-agricultural classes have been certainly recruited from the agricultural; and, despite the general increase in the population, the actual number of *cultivators* may possibly have diminished, or, at any rate, remained stationary. In 1852, each agriculturist on the average held only 1·35 acres of cultivated land; in 1865 he holds 1·395 acres.

24. The interpretation of this slight change is complicated by the consideration that if much uncultivated land had been brought under cultivation during this period, the increased area per head would not be incompatible with an increase even amongst the agriculturists. If, however, any reliance can be placed on the returns of cultivated and culturable lands submitted at the last Census, there has been a *decrease*, and not an increase, in the former, and, consequently, a marked *decrease* in the

number of agriculturists. This appears still more likely from the fact that, according to the old limits of the district, we had in 1852, 4,10,694 agriculturists, out of a total of 6,10,965; while, according to the new limits, we have in 1855, 3,85,868 agriculturists only, out of a total of 6,26,444; and it is an unquestionable fact that we have now in this district, according to the lowest estimate, from 4,000 to 6,000 adult male laborers, representing from 12,000 to 15,000 of all ages and sexes, who have during the last 8 or 10 years succeeded, to our knowledge, from the cultivating classes.

25. Another, though minor cause of increase amongst the non-agriculturists, has been the increase of trade consequent on the opening of several large new market-places and grain marts, in which the traders of Furruckabad, Gwalior, Bhind, Mynpoory, and Cawnpore now occupy shops.

26. Other changes, probably indicative of an improved condition of the people, may be here noticed. There are fewer people than formerly in each enclosure, fewer in each house. Thus we had—

	<i>Per enclosure.</i>	<i>Per house.</i>
In 1852,	... 7·26.	5·03
In 1865,	... 6·34	4·65

Has this any connection with the increase of the non-agricultural classes? I cannot trace the coincidence in other districts, but here it would seem that, in proportion as the percentage of agriculturists in any pargannah is high, nearly in the same proportion are the dwellings crowded.

27. The progress that has been made agriculturally in the district *since the Settlement* is very considerable: more than 13,000 acres of so-called barren land and some 75,000 of culturable waste have been reclaimed. *Per contra*, there has been an apparent increase of nearly 8,000 acres of unassessed land (*lakhiraj*). In reality, some 8,600 acres of what was *lakhiraj* at Settlement has since been resumed or assessed (*vide Appendix IV.*), while lands as per margin have been granted rent-free as rewards for loyalty or assumed for various public purposes, and thus included amongst non-rent-paying lands.

28. The district is entirely a Hindoo one,—the Mahomedans little exceeding 5 per cent. of the whole population. The predominant castes are, as will be seen from the subjoined table, Brahmius, Chumars, Aheers, and Thakoors:

<i>Name of Castes.</i>	<i>Percentage on total Population.</i>
Brahmin,	... 14·39
Chumar,	... 12·78
Aheer,	... 10·66
Thakoor,	... 8·42
Kachee,	... 7·08
Lodhee,	... 5·00
<b>TOTAL,</b>	<b>58·33</b>
Miscellaneous Hindoos,	... 36·38
Mahomedans,	... 5·29
	<b>100·00</b>

29. The proportion which the numbers of the two sexes bear to each other so materially affects the moral, social, and physical welfare of the people, that the (to Europeans!) abnormal deficiency of females revealed by the present Census cannot be passed over in silence. The facts collected by Sykes, Balfour, and others, had previously led to the conclusion that in India "the males greatly outnumber the females among children under 12 years of age, and are also in excess to a greater or less extent among the entire population." The recent Census in this district entirely confirms

this conclusion. 55½ per cent. of the whole population are males, while of the children no less than 58½ per cent. are males.

30. Turning to Appendix II., it first appears that no very large proportion of the excess of males can be due to female infanticide, since, although no Mahomedans murder their female children, the percentage of male on total Mahomedan infants is no less than 56·45, against 55·36 of Hindus.

31. In order to determine whether the small difference that does exist (*viz.*, 2·38 per cent.) in this particular between Mahomedans and Hindoos, or any part of it, arises in any perceptible degree from female infanticide, it was necessary to analyse every caste separately; and accordingly, in Appendix II. A., and Notes *a*, *b*, *c*, *d*, and *e*, this has been done for the whole district, as well as for each pargunnah. This has been an immense labor, but it was absolutely necessary; in order to enable us to form a correct opinion on this moot point. Neglecting all castes of which the district did not contain at least 1,000 male infants, as furnishing too narrowly-based data to permit of safe generalization, we may exhibit the following results as the most instructive:—

TABLE I.

Name of Caste.	1.	PROPORTION OF MALE INFANTS TO TOTAL INFANTS.					
		In the whole District.	In the Per- gunnah of Elawah.	In the Per- gunnah of Bhurelah.	In the Per- gunnah of Mihoomah.	In the Per- gunnah of Thippoor.	In the Per- gunnah of Dudellugur.
	2.	3.	4.	5.	6.	7.	
1. Thakoor,	...	56·38 64·58	...67·50	...64·43	563·06	63·84	63·35
2. Ahir,	...	55·80 60·63	...64·42	...61·67	57·31	57·18	50·73
3. Kachee,	...	52·93 59·92	...61·21	..60·68	57·91	58·39	60·89
4. Carpenter, &c.,	...	53·03 56·67	61·38	58·63	57·12	55·66	59·80
5. Chumar,	...	52·52 58·87	...61·54	...57·70	57·80	57·43	58·45
6. Brahmin,	...	55·17 58·86	...61·56	...60·59	58·30	56·85	55·37
7. Persootea,	...	52·36 55·83	† 63·71	57·10	* 50·00	* 53·40	61·79
8. Mullah,	...	54·25 58·69	58·70	§ 59·04	* 59·09	* 55·55	58·65
9. Mahajun,	...	55·64 58·03	63·79	56·95	55·89	54·56	61·05
10. Koree,	...	52·69 57·95	* 60·65	55·18	56·95	56·17	54·62
11. Nace,	...	53·52 57·74	59·84	56·75	56·03	58·26	57·27
12. Gudhureea,	...	53·24 57·61	* 62·67	57·39	56·01	55·28	55·85
13. Lodhee,	...	53·93 67·51	61·43	68·04	55·44	* 53·53	* 59·06
14. Telee,	...	52·83 57·36	61·78	55·33	56·31	55·76	55·60
15. Koombar,	...	51·41 57·34	61·43	54·64	57·21	§ 55·36	§ 55·55
16. Kuhar,	...	51·11 57·15	59·09	58·13	55·82	56·92	55·08
17. Dhabee,	...	63·13 56·13	59·78	55·62	53·44	§ 55·04	§ 55·76
18. Dhanook,	...	51·13 56·00	58·71	55·70	54·05	57·28	55·93
19. Buncas,	...	64·14 56·26	55·74	53·40	53·84	58·55	55·25
20. Raet,	...	53·53 55·25	55·19	§ 59·70	† 49·46	55·55	§ 55·10
AVERAGES,	...	52·53 58·63	61·00	57·98	56·06	56·52	57·55

Note.—Figures marked \* are founded on an average of less than 50 male children.

" " " " " " from 50 to 100 " 100 to 200 "

" 100 to 200 " " 200 to 300 "

"distinguishing mark" are founded on averages of " 200 to 300 "  
" 300 to 1,000 "

W distinguished lists are founded on averages of " 300 to 1,000 "  
not before them " " " 1,000 to 1,500 "

dots " " " " 1,500 to 2,500 "  
dots " " " " 2,500 to 3,500 "

dots      "      "      "      " 2,500 to 3,500      "

32. The first thing that has to be noticed is the very material differences observable in the same caste in different pergunnahs, even after rejecting those percentages derived from too small a number of instances to be reliable. Thus, the percentage in Thakoors varies in different localities from  $67\frac{1}{2}$  to less than  $63\frac{1}{2}$  (4); in Aheers, from nearly  $64\frac{1}{2}$  to  $56\frac{1}{2}$  (7 $\frac{1}{2}$ ); in Brahmins, from  $61\frac{1}{2}$  to less than  $55\frac{1}{2}$  (6); in Mahajuns, from  $63\frac{1}{2}$  to  $55\frac{1}{2}$  (8); in Gudhurees, from more than  $62\frac{1}{2}$  to  $56$  ( $6\frac{1}{2}$ ); in Lodhees, from  $61\frac{1}{2}$  to  $53\frac{1}{2}$  (8); in Dhobees, from  $59\frac{1}{2}$  to  $53\frac{1}{2}$  ( $6\frac{1}{2}$ ); and in others, in a less degree. Did I not personally know how great care has been exercised in the original Census and in the preparation of these returns, these discrepancies would, I confess, have greatly diminished my faith in the reliability of the figured results. As it is, though at present unable to explain all these startling differences, I yet feel convinced that time will enable us to account fully for what now seems so suspicious.

33. Even now we might, as regards certain castes, throw some light on the differences that exist; but, to render the explanation more comprehensible, and enable us more effectually to realize the significance of Table I., I must first introduce and say a few words about

TABLE II.

*Showing the percentage of the children of the undermentioned castes on the total population of the caste.*

Description of caste.	Male children.			Female children.			Number of male children per milie.	No. of female children per milie.	Total children per milie.	No. of caste if arranged by No. of children of both sexes.	No. of girls.	No. of boys.	
	Total caste.	Total male children.	Percentage.	Total caste.	Total female children.	Percentage.							
1.	2.	3.	4.	5.	6.	7.	8.	9.	10.	11.	12.	13.	14.
1. Thakoor,	... 52,763	10,605	20·26	52,763	5,805	11·11	203	311	314	20	20	16	
2. Aheer,	... 66,805	14,815	22·17	66,805	9,619	14·39	222	144	366	9	13	1	
3. Knehee,	... 44,343	9,646	21·75	44,343	6,451	14·54	217	145	362	10	12	3	
4. Carpenter,	... 10,711	2,239	20·90	10,711	1,564	14·60	209	146	355	12	11	12	
5. Chumar,	... 80,115	16,818	20·99	80,116	11,747	14·66	210	147	357	11	10	11	
6. Brahmin,	... 90,198	17,389	19·27	90,198	12,163	13·47	193	136	328	16	19	17	
7. Persooten,	... 8,532	1,754	20·56	8,532	1,226	14·36	206	144	349	14	14	13	
8. Mullah,	... 6,245	1,371	21·95	6,245	965	16·46	219	154	373	4	8	2	
9. Mahajun,	... 13,529	2,509	18·54	13,629	1,813	13·62	185	136	321	17	18	18	
10. Korce,	... 20,658	4,090	19·99	20,658	2,963	14·41	199	144	343	15	15	16	
11. Naec,	... 13,086	2,677	20·46	13,086	1,958	14·96	205	150	355	13	9	14	
12. Gudhurees,	... 19,884	4,208	21·16	19,884	3,096	16·57	212	156	368	6	7	7	
13. Lodhee,	... 31,381	6,703	21·36	31,381	4,951	16·77	214	158	372	5	4	6	
14. Telce,	... 11,672	2,464	21·10	11,672	1,831	15·69	211	157	368	8	5	10	
15. Kombar,	... 8,673	1,830	21·09	8,673	1,361	15·69	211	167	368	7	6	8	
16. Kuhar,	... 12,782	2,748	21·49	12,782	2,060	16·11	215	161	376	3	3	4	
17. Dhobee,	... 9,515	2,009	21·11	9,515	1,570	16·50	211	165	376	2	2	2	
18. Dhanook,	... 12,559	2,681	21·35	12,559	2,106	16·77	213	168	381	1	1	1	
19. Bunccea,	... 19,229	3,423	17·71	19,229	2,771	14·30	177	143	320	18	16	19	
20. Kact,	... 8,596	1,513	17·60	8,596	1,225	14·25	176	142	318	19	17	20	

From this second table it will be seen at once that the greater or less preponderance of male children, as compared with total children in any caste, may depend on either of two things—(1), an abnormal preponderance of boys, or (2) an abnormal deficiency of girls; and this second table enables us to decide to which of these causes the variations observed in the first column of Table I. is mainly attributable, and also gives us a clue to many other interesting facts.

34. Rejecting the Thakoor female infants from our calculations, it is clear that on average, in every 1,000 of the castes above enumerated, there should be 205 to 206 boys, and 153 girls, or say 57 to 43 per cent.; and it follows that, whether a caste by careful rearing brings up 220 boys, instead of only the average 206, or by neglect or infanticide reduces the girls to 140, instead of the normal average 153, the preponderance of male infants over total infants is similarly enhanced.

35. Turning to column 2 of Table I., and columns 9, 10, and 11 of Table II., we find that the high percentage of the Thakoors is almost solely due to the abnormal deficiency of female children. They have only two less boys per thousand than, as an average, we might expect to find ; but instead of 153 girls they have only 111 ! Out of every thousand of the Thakoor population, there are at least 42 girls, below the age of 12, missing ! Amongst the Aheers, again, the high percentage observable is *due partly* to a deficiency of girls, but principally to a superabundance of boys. They are a healthy out-door-dwelling race, and they beget more children, and, I think, more males. Accordingly, we find that they have 16 more boys, and only 9 less girls, per thousand than the normal average. On the other hand, the Bunneas and Kaets, while they have about the same number of girls per thousand as the Aheers, have 45 less boys ! A sedentary race, they probably beget less children and less males, and those they have are less healthy ; with all their care ( and they are generally fond of their children), they can only rear 177 boys and 143 girls, while the Aheer (*some* of whose tribes do certainly murder their girls) bring up 222 boys and 144 girls in every 1,000 of their race. To the Kachees, likewise, all that I have said of the Aheers will apply *verbatim*. Like them, they are an out-door race, have many healthy children, rear an abnormally large number of boys, less than the due average of girls, and far less of these latter than we had a right to expect, from the great number of boys they rear and the healthy lives they lead.

36. For, be it observed (columns 12, 13, 14), with the exception of Aheers and Kachees (and even these are 1st and 3rd for the *number of boys*), it is all the out-door-living and hard-working races who have most boys, most girls, most children ; and the in-door-dwelling and inactive classes who have the smallest number ; thus :—

The Dhanooks	are 6th for boys,	1st for girls,	1st for	total of children.
Dhobees	are 9th	2nd	2nd	" "
Kuhars,	are 4th	3rd	3rd	" "
Lodhees,	are 5th	4th	5th	" "
Gudhureeas, are	7th	7th	6th	" "
Mullahs	are 2nd	8th	4th	" "

On the other hand—

The Kaets	are 20th for boys,	17th for girls,	19th for total of children.
Bunneas	are 19th	16th	18th
Korees	are 16th	15th	15th
Mahajuns	are 18th	18th	17th
Brahmins	are 17th	19th	16th

Now, the Kachees and Aheers are active out-door races, and we should have expected to find them in the first category. Accordingly, the Aheers *are* 1st for boys, but only 18th for girls, and hence 9th for total of children.

The Kachees *are* 3rd for boys, 12th for girls, and 10th for total of children.

Again, the Thakoors, though anything but hard-working, ought yet to have beaten all the 2nd group in children ; and accordingly the Thakoors *are* 15th for boys, but only 20th for girls, and hence 20th for total of children.

37. Returning now to the marked variations of the percentages observable in columns 3, 4, 5, 6, and 7 of Table I. in the same caste in different pargunnahs, it is scarcely necessary to repeat that these are due nearly as often to an excess of boys as to a deficiency of girls. What these excesses and deficiencies are due to in every case, we cannot, of course, certainly affirm, but we may predicate generally—1st, that averages founded on such a *comparatively* small number of particular instances as a single pargunnah affords, are *prima facie* likely to differ considerably ; 2nd, that differences of soil, locality, and occupation will greatly influence averages of this description ; 3rd, that particular customs of particular tribes will affect the general averages of the whole caste, differently in different localities, according as those tribes are, or are not, predominant.

38. As regards the latter, it may be explained that not all races of Thakoors, and only certain tribes of Aheers, and exceptional tribes of Kachees, are addicted to female infanticide. Where those tribes and races who practise the crime prevail, the percentage will be higher; where such are scarce, it will be lower. Unfortunately, a distinction of tribes was not made in the Census papers, and we cannot trace the distinctions clearly; but some facts are patent. For instance, the Thakoors of Etawah and Burpoorah were in times past notoriously the worst in this respect in the district, and one would expect that the great predominance in males in Etawah (column 3, Table I.), as compared with other pergunnahs, would be due to a greater prevalence of infanticide. We fancied we had put the crime down, and, doubtless, much of the infanticide to which these sad figures bear record was perpetrated during the two years of trouble, *but the fact remains* that the Thakoors of the Etawah Pergunnah (including Burpoorah) have only 96 girls *per mille*, against 119 in Bhurtenah and Dulellnuggur, and a normal average of 153. Again, it is asserted that the Aheers of the eastern portion of the district never kill their little daughters, but, if not disposed to keep them, sell them in their own caste. This, if true, accounts for the comparatively low percentage of the male infants in Bidhoonah, Dulellnuggur, and Phuppoond, where it is certain that the Aheers have 157 girls per thousand, against only 121 in Etawah. Many other similar differences might be explained after the same fashion, if we only knew more about the matter.

39. What may, perhaps, seem even more incredible, and what is more unaccountable to me at present, is, that the whole average of the percentages of all the 20 principal castes is materially higher in one pergunnah than in the others,—being .61\* in Etawah, to 56 in Bidhoonah, and 56½ in Phuppoond. This is due almost exclusively to a comparative deficiency of female infants in most castes in the Etawah Pergunnah. I cannot conceive that there is anything in the climate of the Etawah Pergunnah specially favorable to male children; still the fact remains that, taking all castes together, there are—

In the Etawah Pergunnah, 207 boys and 131 girls per thousand.

„ Bhurtenah	„ 210	„ 145	„
„ Bedhoonah	„ 202	„ 151	„
„ Phuppoond	„ 201	„ 153	„
„ Dulellnuggur	„ 202	„ 148	„

—the difference not arising from the predominance of *one* caste, but being noticeable in 17 out of the 20 principal castes. It is not that Etawah contains two towns, for I find the preponderance of male infants considerably less in towns than in the villages, owing, doubtless, to the greater value of girls for immoral purposes in the former than the latter; nor have I as yet been able to discover any adequate cause, but that the difference *bond fide* exists, I have in some instances satisfied myself.

40. Notwithstanding these difficulties, one thing is clearly observable,—viz., that in every single pergunnah the percentage of male Thakoor infants is *far larger* than that of any other caste in the same pergunnah, and that the actual number of female infants per thousand is far less; and when this is coupled with the fact that for the whole district the next highest percentage is that of Aheers, many tribes of which also practise infanticide—a crime to which none of the other 18 castes entered in the above statement (if, indeed, we except certain septs of Kachees) are here addicted,—no reasonable doubt can well exist as to one at least of the causes to which the Thakoors and Aheers owe their enviable pre-eminence in this respect.

41. I cannot explain the high percentage of the Kachees on any other principle than that applied to the foregoing; yet Kachees, it is asserted, do *not*, as a rule, or even nearly as commonly as Aheers, murder their female children. I have no data enabling me to discriminate between families or septs of Kachees addicted and not addicted to

\* The difference will not be quite so great if, instead of the 20 castes only, we take all the castes,—i.e. totals of column 15 of Notes a, b, c, d, and e.

this crime ; therefore, retaining the Kachees, and excluding the Thakoors and Aheers, who unquestionably *do* murder their female infants, I find that the real average percentage for the rest of the Hindoos is exactly 58, against the 58·86, the result when these castes are included. Hence we may fairly conclude that out of the 2·32 per cent. difference between Hindoos and Mahomedans in this respect, ·86 is due to female infanticide. If it be asked what this is equivalent to in numbers, it may be stated that it indicates, according to Table I., a yearly loss or murder of 6½ per cent. more of Thakoor, and 2½ per cent. of Aheer, female infants, than of those of other Hindoos; and that in this district, for instance, where there are 52,763 Thakoors, and consequently some 5,500 infants yearly born, it indicates an extra loss of some 180 female Thakoor infants per annum. Amongst the Aheers, again, the births will be here about 6,950, and the extra loss nearly 90. According to Table II., the yearly loss amongst the Thakoors is 42 per thousand on a total of 53,000 divided by 12 (the number of years), or 185 ; while that amongst the Aheers would not exceed 50. But this latter result is founded on an average of female children too low for the healthy and prolific Aheers ; and the result obtained from Table I. is probably the nearest to the truth. I do not assert that these are all murders, but merely that they are deaths over and above what would occur in other castes. Amongst all Hindoos, and in a less degree amongst Mahomedans (*and I trust this may be particularly noticed*), the mothers and other female relatives take *much less* care of the female than the male infants ; but, allowing for the *same* amount of carelessness and neglect of female children prevalent in most native families, there still remains the above indicated excess loss of life of Thakoor and Aheer female infants (say 270 per annum) to be accounted for by actual murder and wilful neglect of a degree unknown amongst other races.

42. There remains still a difference of some 1½ per cent. between the percentage of Hindoo and Mahomedan male infants. But it must be noticed that though, out of the total Hindoo children, exclusive of Aheers and Thakoors, only 42 per cent. are girls, while out of the total of Mahomedan children 43½ are girls, this does not, as explained in para. 33, sufficiently elucidate the real state of affairs. It is not *only* that the Hindoos rear somewhat fewer girls, they *also* rear many more boys, than the Mahomedans, and, taking the two together, rear on the whole more children. Thus, to every 1,000 of the population (excluding Aheers and Thakoors) there are—

	<i>Of all Hindoos.</i>	<i>Of all Mahomedans.</i>
Boys,	... 204	194
Girls,	... 147	149
TOTAL, ...	<hr/> 351	<hr/> 343

So that, on the whole, the Hindoos rear eight per thousand more children than the Mahomedans, and 5-6ths of the excess preponderance of Hindoo male children (exclusive of Thakoors and Aheers) is due to the Hindoos actually rearing *more* of these, and only 1-6th to their rearing less female children. If the Mahomedan only reared as many male children as his Hindoo neighbour, his percentage would be 57·7 to the latter's 58—a difference too trifling to need further enquiry.

43. As to what may be called the normal difference found to exist between the numbers of the children of the two sexes, and which may, perhaps, be most fairly stated (after eliminating abnormal excesses) at 57 males to 43 females, I am inclined to believe that one very important secondary cause is the comparative indifference of all native mothers towards their female infants. It is for boys they pray,—it is for them they go pilgrimages,—it is male children that are a native mother's glory,—it is these she loads with ornaments,—it is for these that she will watch, toil, and steal, if need be. As for the little girls, these are a wholly secondary consideration ; the maternal instinct can never be wholly obliterated, but the force of custom and prejudice weakens it indefinitely. I myself have no doubt, from my own personal experience, that one great cause of the deficiency of girls is the comparative neglect with which they are treated by the common people of every caste.

44. What other causes may contribute to swell the proportion of male children, we are hardly yet in a position to determine; but, from investigations on a small scale in this district, I have had reason to believe that there is a considerable excess of male births, more especially amongst the hardier races. When births and deaths have been carefully registered throughout these Provinces for a few years, we shall be in a better position to deal with this and kindred questions.

45. The proportion in which the excess of the male population is used up in after-life is also an important question. From a consideration of Appendix II. A., it will be seen that—

The Bunneas, { whose percentage of male on total infants is }	55·26,	{ lose in after-life only about }	1 percent,	{ their percentage of male on total adults being }	54·14
Kaets,	"	55·25	"	1½ per cent.	"
Mahajuns,	"	58·05	"	2½ per cent.	"
Dhobees,	"	56·13	"	3 per cent.	"
Lodhees,	"	57·51	"	3½ per cent.	"
Carpenters,	"	58·87	"	3¾ per cent.	"
Brahmins,	"	58·86	"	3½ per cent.	"
Naces,	"	57·74	"	4½ per cent.	"
Mullah,	"	58·69	"	4½ per cent.	"
Gudhureea,	"	57·61	"	4½ per cent.	"
Telee,	"	57·36	"	4½ per cent.	"
Abeer,	"	60·63	"	4½ per cent.	"
Dhanook,	"	56·00	"	4½ per cent.	"
Kooree,	"	57·98	"	5½ per cent.	"
Koomhar,	"	57·34	"	6 per cent.	"
Kahar,	"	57·15	"	6 per cent.	"
Kachee,	"	59·92	"	6 per cent.	"
Chamar,	"	58·87	"	6½ per cent.	"
Persooteen,	"	58·85	"	6½ per cent.	"
Thakoor,	"	64·68	"	8½ per cent.	"

46. Here one point is observable: the Bunneas, Kaets, Mahajuns, Dhobees, who stand at the head of the list, are the four castes (almost in the very order in which they stand) in which amongst the children the males are most nearly equal to the females. The Thakoors, who are at the very bottom of the list, are those in which the greatest inequality exists; and the Kachees, Chumars, and Persootees, who stand next above the Thakoors, are three more in which great inequality obtains. True, the Dhanooks, who stand half-way down the list, ought to rank, according to this list, with the Dhobees; but the very much more arduous life led by the former, who here are either thieves or watchmen, and the miserably poor way in which they are compelled to live, fully accounts for the greater mortality. True, the Abeers, Mullahs, and Carpenters are higher in the scale than they should be, but the hardy, healthful, and, in this district, comfortable lives led by the two former, and the light, easy work and good pay of the latter, to me account sufficiently for there being somewhat less mortality amongst them than might have been expected. Generally, it seems to me that in proportion to the scarcity of females, is the waste of adult male life. Some at least of the causes of this are too manifest to require more particular notice, and I need only add that there is little doubt that much of the prostitution, and of that still more detestable vice so inconceivably prevalent in all grades of native society, owes its origin to the large preponderance of the male over the female portion of the community.

47. The proportion that the number of children up to a certain given age bears to the total population at any time is most important. By skilful manipulation, proportion may become a subtle test of the accuracy of present and past Census. This proposition has never, as far as I am aware, been clearly put forward, and therefore, although the absence of accurate knowledge as regards the past, and of certain necessary statistical data as regards the present, much impede in India the present practical application of the test, it seems desirable to put it clearly on record for future use.

48. Suppose in any country we ascertain by practical experiment that out of 100,000 children, 73,766 live to complete their first year, 65,553 to complete their second,

61,600 to complete the third, and so on, then it is clear that if the subjects of our observations were fair average specimens, and the century they lived in a fair average time, and lastly, if the population were stationary (*i. e.*, the same average yearly number of births and deaths occur), we could always predicate beforehand the exact percentage which at any Census all the children up to a certain given age ought to bear to the rest of the population; for at any Census all the children up to the said given age, say 12 years, will consist of children of 1 year and under, of children above 1 and up to 2 years, of those above 2 and less than 3 years; and so on, till the list is closed by those above 11 and up to 12 years. Similarly, too, we can analyse the grand total of the population above 12 years into yearly totals. Now, if we know the number who survive to the *end of their 1st, 2nd, 3rd, 4th, &c., years*, out of a *given* number who are born, we can also compute the proportion of children alive at any time of and under each age. Say that the population is such that 100,000 are born *yearly*. Now, if these were all born in the first minute of the first hour of the first day of the year, at midnight of the last day of that year there would be, according to certain European observations, some 73,766 only alive. On the other hand, if all were *born* in the last moment of the year, the whole 100,000 would be alive at its close. Practically, however, all the children are neither born at the very commencement nor the very end of any year, but (with certain seasonal variations directly connected with temperature, and obscurely with magnetic changes) in nearly equal numbers throughout the two halves of the year. Thus, the number of children really alive at any given time of *1 year and under*, in a stationary population in which 100,000 are yearly born, would be neither 100,000 nor 73,766, but, roughly, the mean of these,—viz., 86,583. Similarly, we can deduce the number that will be alive of more than 1 and up to 2 years,—viz., 69,649, or thereabouts, &c. Adding now together the several totals up to any given age, and the totals of all ages above this limit, we can at once deduce the percentage that the children up to such age ought to bear to the total population.

49. Now, tables of mortality (deduced not unfrequently from many millions of instances), showing how many persons on an average, out of a given number born at the same time, may be expected to be alive at the end of each year, from the 1st to 100th from date of birth, have been made out by different statisticians for most of the countries of Europe; and from 12 of these I have deduced the original table given in Appendix A., from which we obtain the following:—

*Table showing the proportion likely to exist in various countries of Europe between children up to 12 years of age and the rest of the population, supposing the latter to have remained stationary (*i. e.*, neither increased nor diminished materially) for the last 100 years.*

	London.	England, 1st.	England, 2nd.	France, 1st.	France, 2nd.	France, 3rd.	Austria.	Sicily.	Prussia.	Sweden.	Holland.	Switzerland.	Average.
Proportion of children up to 12 years to total population,	31.27	26.90	21.87	22.65	26.92	25.64	30.04	26.29	30.03	23.46	24.47	23.04	25.28
Proportion of adults to total population,	68.72	73.00	78.12	77.31	73.07	74.35	69.95	73.70	69.96	76.53	75.52	76.95	74.71

From this it appears that in a stationary population in Europe we might expect to find a trifle more than one-fourth of the community below, and somewhat less than three-fourths above, the age of 12.

50. But, in practice, populations rarely remain stationary; and in civilized countries, in a normal state of affairs, there is generally an increase. In England since the

beginning of this century there has been considerably more\* than an increase of 1 per cent. per annum.

Taking, now, our European average, and calculating out the results for a population increasing at the rate of 1 per cent. per annum, instead of, as before, for one that is *stationary*, we obtain the sub-noted results. No population for any very long-continued period has ever increased at the rate of 2 per cent. per annum (equivalent to  $724\frac{1}{2}$  per cent. in the century); but still, to show how far the rate at which the population increases affects the proportion between youth and adults, I subjoin the proportion of these, calculated on corrected European data, for a people increasing at the rate of 2 per cent. per annum, as well as for others increasing and decreasing at the rate of  $\frac{1}{2}$  per cent. per annum :—

*Table showing the proportion between youth and adults in an increasing, decreasing, and stationary population (founded on the averages of 12 standard European tables of mortality) (for details, vide original table in Appendix B.).*

	POPULATION.				
	Stationary.	Increasing at $\frac{1}{2}$ per cent. per annum.	Increasing at 1 per cent. per annum.	Increasing at 2 per cent. per annum.	Decreasing at $\frac{1}{2}$ per cent. per annum.
Youths (to 12 years),	25·18	29·43	31·48	37·73	22·29
Adults (more than 12),	74·71	71·56	68·51	62·26	77·70

51. Similarly we can calculate† for any given percentage of increase or decrease, or alternations of both, the population that on any assumed basis of mortality ought to exist between the youth and adults of any community, and thus it might at first sight appear easy to construct a simple and certain test of the trustworthiness of any series of Censuses; but practically an accurate knowledge of the social history of the past is required in order to make this test very efficient. Emigration, immigration, exceptional seasons of mortality, and exceptional diseases attacking only young or old, and many other minor sources of error, need all to be eliminated or allowed for before correct results can be arrived at. No doubt the past history of these Provinces for the last 60 years has been (with one sad exception) peculiarly free from such disturbing causes; but still we have even here one very great difficulty to contend with. Up to the present time, we have no reliable mortuary statistics for the natives of Upper India. There is no sort of doubt that the tables of mortality on which my calculations are founded are as nearly correct, for the countries to which they pertain, and for the times to which they refer, as anything human can well be. They form the apex of a pyramid whose base is so broad that it can scarcely fail in stability. They are the average of innumerable general averages, themselves deduced from an incredible number of particular instances! But are they equally applicable to the population with which we have to deal?

52. My impression is that the average period of life amongst the natives of India is considerably shorter than that of the inhabitants of Northern and Central

\* Really about 14. Total increase from 1801 to 1861, 225 per cent.  $A = a(1 + r)^n - \text{Log. of } 2.25 = .350248 \div .60 = .005833$ , whilst the Log. of  $1.0135 = .005833$ . In other words, to turn a population of 100 into 225 in 60 years, we should require an annual increase of about  $1\frac{1}{2}$  per cent.

† It is a very complicated and frightfully tedious operation. The little table above given, though I have used logarithms freely, represents several men's work for several weeks. The question is rendered still more troublesome if alternate periods of increase and decrease have occurred, but the calculations can nevertheless be equally correctly made.

Europe, on which my calculations have been founded, and that, consequently, in this country the percentage of children up to 12 years of age ought to be considerably greater than in Europe. Taking the European average as our basis, the proportion between children up to 12 and adults above this age ought, as above shown, to be, for a population increasing, as ours would appear to have been, at about the rate of  $\frac{1}{2}$  per cent. per annum, something like  $28\frac{1}{2}$  to  $71\frac{1}{2}$ , whereas by our Census it is nearly 35 to 65.

53. Several causes may have combined to produce this result: 1st, the average duration of life in India is probably shorter than in Europe, and the mortality basis on which our calculations are founded probably requires corresponding modifications; 2nd, it is not improbable that since the Mutiny the actual rate of increase has been very much larger than  $\frac{1}{2}$  per cent., though, owing to the great losses during the Mutiny, this increase is not apparent in the tables; 3rd, the increase of  $6\frac{1}{2}$  per cent. may not have been equally divided—much the largest portion may be due to the last three or two years of plenty. Any one of these three causes would largely increase the proportion of children to adults.

54. Moreover, the question, though well deserving attention, is as yet greatly complicated by the startling differences observable in the most celebrated mortality tables, calculated for different portions of the same country for the same period.

55. Calculated on the average European rates for a population increasing at a rate of 1.35 per cent., the proportion in England between children and adults ought to be  $33\frac{1}{2}$  to  $66\frac{1}{2}$ ; but calculated on three different sets of English tables, it would range from rather more than 40 to 60 in London, to less than 31 to 69 in the Northern counties. Practically, in 1861 the proportion for the whole kingdom was  $39\frac{1}{2}$  to  $60\frac{1}{2}$ !—at least, if the figures which you kindly furnished me (and which do not differ widely from those given in Keith Johnson's latest edition) are correct.

56. I have unfortunately no time to go deeper into the question, nor, considering the many elements of inaccuracy that still mingle in our calculations, is it perhaps desirable, but I would invite the Board's particular attention to my two Appendices A and B., which are both original, and which, subject to the remarks contained in the foregoing paras., may, to a certain extent, assist the comparison of different Censuses.

57. I had intended to go somewhat deeply into the more important questions connected with the results of the late Census, and had prepared many more or less elaborate tables illustrative of the subject, but the extreme difficulty of obtaining reliable data from other parts of India for comparison compelled me to suspend my labors, and ill-health and press of other work has now (sorely against my will) obliged me to abandon the idea. The Board will, I trust, under these circumstances, receive indulgently this very crude and imperfect report on a collection of facts which, mute as they now are, might, if properly apprehended and manipulated, teach us lessons for the future, that neither the history of the past nor the experience of the present appear to have as yet afforded.

I have the honor to be,

SIR,  
Your most obedient Servant,

ALLAN HUME,

Collector.

ETAWAH COLLECTORATE: }  
The 1st September, 1865. }

Note.—The Census gave only approximate results, but the number between 10 and 15 can be estimated with great approximate accuracy between the several years, on the same principles as those on which the tables were based. Of the total number between the ages of 10 and 15, in a population increasing at the rate of 1.35 per cent., rather more than 41 per cent. would be 11 and 12, and under less than 27 per cent. would be 13, 14, 15.

ENCLOSURE No. 11 or MR. HUME'S REPORT (vide foot-note to page 1, Appendix C.).

Appendix I.

ENCLOSURE No. 12.  
PERCENTAGES OF MALES AND FEMALES.

Appendix I.

**E N C L O S U R E N o. 13.**

*Table showing the relative proportions of males and females, adults and infants, in each caste in the District of Etawah.—(N.B.—The same is shown separately for each  
Pernunnah in the annexed Tables, a, b, c, d, e.)*

121	Pundah,	134	66	205	122	43	171	351	233	163	111	311	177	67	171	479	124	143	242	124	143	103	
122	Putval,	130	27	247	120	52	193	364	205	152	104	372	162	52	205	482	125	144	243	125	144	102	
123	Mullah,	121	1,371	3,092	1,764	965	2,225	516	2,216	1,692	1,045	3,521	1,692	52	2,216	5,272	170	172	369	170	172	155	
124	Jat,	61	70	91	63	23	24	179	129	129	146	91	51	83	3,252	1,231	1,453	1,453	1,453	1,453	1,453	155	
125	Gujur,	256	311	1,750	619	311	970	2,109	2,109	1,620	1,620	1,620	1,620	1,620	956	1,291	1,453	1,453	1,453	1,453	1,453	111,355	
126	Mernar,	235	551	1,351	666	44	109	2,153	2,153	1,431	1,431	1,431	1,431	1,431	751	1,515	1,620	1,620	1,620	1,620	1,620	411,157	
127	Kureni,	223	151	351	191	91	293	629	629	551	551	551	551	551	221	1,211	1,431	1,431	1,431	1,431	1,431	411,157	
128	Gholbar,	111	9	29	5	10	20	20	20	66	66	18	11	11	221	9,750	9,750	9,750	9,750	9,750	9,750	215	
129	Jachuk,	35	24	42	16	61	26	105	105	105	105	105	105	105	2,109	4,873	4,873	4,873	4,873	4,873	4,873	12	
130	Lakhern,	413	376	751	104	505	613	1,336	1,336	721	721	721	721	721	551	1,415	1,515	1,515	1,515	1,515	1,515	107	
131	Nacee,	1,535	2,057	7,009	3,934	1,634	5,696	13,946	13,946	7,200	7,200	7,200	7,200	7,200	1,634	2,267	3,572	3,572	3,572	3,572	3,572	107	
132	Bartee,	861	453	1,317	739	379	1,118	2,115	2,115	1,117	1,117	1,117	1,117	1,117	551	1,515	1,515	1,515	1,515	1,515	1,515	4,623	
133	Bhoorjee,	1,311	229	2,140	1,210	641	1,231	4,131	4,131	2,140	2,140	2,140	2,140	2,140	551	1,515	1,515	1,515	1,515	1,515	1,515	1,515	
134	Tailor,	1,157	614	1,601	907	442	1,151	3,229	3,229	1,601	1,601	1,601	1,601	1,601	551	1,515	1,515	1,515	1,515	1,515	1,515	1,515	
135	Tanaleo,	629	403	1,106	611	310	291	2,039	2,039	1,106	1,106	1,106	1,106	1,106	551	1,515	1,515	1,515	1,515	1,515	1,515	1,515	
136	Telice,	5,694	2,661	6,762	3,759	1,634	3,759	11,672	11,672	6,362	6,362	6,362	6,362	6,362	551	1,515	1,515	1,515	1,515	1,515	1,515	1,515	
137	Nourah,	712	465	1,175	621	317	968	2,145	2,145	1,175	1,175	1,175	1,175	1,175	551	1,515	1,515	1,515	1,515	1,515	1,515	1,515	
138	Chonrely,	209	114	314	177	52	265	547	547	311	311	311	311	311	551	1,515	1,515	1,515	1,515	1,515	1,515	1,515	
139	Dholies,	3,151	2,009	5,163	2,092	1,170	4,352	9,713	9,713	5,163	5,163	5,163	5,163	5,163	551	1,515	1,515	1,515	1,515	1,515	1,515	1,515	
140	Kores,	7,117	4,009	11,207	6,739	2,961	3,254	20,554	20,554	11,207	11,207	11,207	11,207	11,207	551	1,515	1,515	1,515	1,515	1,515	1,515	1,515	
141	Sit,	230	164	414	219	137	345	739	739	111	111	111	111	111	551	1,515	1,515	1,515	1,515	1,515	1,515	1,515	
142	Buhelaan,	447	274	763	430	236	666	1,131	1,131	765	765	765	765	765	551	1,515	1,515	1,515	1,515	1,515	1,515	1,515	
143	Dhankotu,Rh.	3,357	2,965	5,265	3,265	1,250	3,265	12,559	12,559	6,655	6,655	6,655	6,655	6,655	551	1,515	1,515	1,515	1,515	1,515	1,515	1,515	
144	Khut-ek,	635	415	1,650	673	111	911	1,961	1,961	1,650	1,650	1,650	1,650	1,650	551	1,515	1,515	1,515	1,515	1,515	1,515	1,515	
145	Bhogteen,	106	41	144	77	31	108	252	252	141	141	141	141	141	551	1,515	1,515	1,515	1,515	1,515	1,515	1,515	
146	Parangut-eet,	2,202	1,524	4,656	2,610	1,225	5,866	8,532	8,532	4,656	4,656	4,656	4,656	4,656	551	1,515	1,515	1,515	1,515	1,515	1,515	1,515	
147	Goomar,	37,031	16,518	43,906	24,450	11,717	36,306	80,115	80,115	16,518	16,518	16,518	16,518	16,518	551	1,515	1,515	1,515	1,515	1,515	1,515	1,515	
148	Khawar,	2,822	1,840	4,652	2,660	1,361	4,021	8,673	8,673	2,822	2,822	2,822	2,822	2,822	551	1,515	1,515	1,515	1,515	1,515	1,515	1,515	
149	Murwaras,	275	121	396	215	26	311	702	702	275	275	275	275	275	551	1,515	1,515	1,515	1,515	1,515	1,515	1,515	
150	Berries,	165	135	76	37	115	219	249	249	103	103	103	103	103	551	1,515	1,515	1,515	1,515	1,515	1,515	1,515	
151	Cheepay,	65	62	143	76	39	120	277	277	143	143	143	143	143	551	1,515	1,515	1,515	1,515	1,515	1,515	1,515	
152	Rewards,	53	51	29	25	75	17	171	171	59	59	59	59	59	551	1,515	1,515	1,515	1,515	1,515	1,515	1,515	
153	Dinges,	168	136	304	207	111	318	622	622	311	311	311	311	311	551	1,515	1,515	1,515	1,515	1,515	1,515	1,515	
154	Scheset,	1,525	927	2,462	1,310	703	2,014	4,165	4,165	1,525	1,525	1,525	1,525	1,525	551	1,515	1,515	1,515	1,515	1,515	1,515	1,515	
155	Mr. Hithbars,	718	92	810	81	45	129	939	939	810	810	810	810	810	551	1,515	1,515	1,515	1,515	1,515	1,515	1,515	
156	Moondman,	11,746	6,303	17,955	10,376	4,796	15,172	33,157	33,157	11,746	11,746	11,746	11,746	11,746	551	1,515	1,515	1,515	1,515	1,515	1,515	1,515	
157	Europan,	31	18	62	25	11	36	89	89	31	31	31	31	31	551	1,515	1,515	1,515	1,515	1,515	1,515	1,515	
158	Kolawati,	16	8	23	12	1	15	36	36	23	23	23	23	23	551	1,515	1,515	1,515	1,515	1,515	1,515	1,515	
Total,	...	220,670	126,227	344,997	167,317	90,130	277,417	626,411	348,007	35,711	107,387	220,670	64,088	218,157	128,327	58,744	626,411	277,117	107,387	187,317	218,457	90,130	41,25

ENCLOSURE NO. 14.

PERGUNNAH ETAWAH.

Appendix II. A., Note a.

( 20 )

Name of Caste.	Number	Detail.		Percentage of total males on total caste.		Percentage of male adults on total adults.		Percentage of male children on total children.		Percentage of female adults on total adults.		Percentage of female children on total children.	
		Males	Females	Total	Children	Adults	Total	Children	Total males	Total adults	Total adults	Total females	Total female children on total children.
1 Brahmin,	7,896	4,148	12,044	6,683	2,590	9,243	21,287	12,044	56,57	14,559	7,896	54.27	6,653 38.43
2 Thakoor,	4,554	2,310	6,764	3,685	1,112	4,797	11,561	11,561	4,454	8,139	4,454	45.27	3,422 32.49
3 Khutees,	192	91	283	172	69	241	524	6764	58,50	3,422	2,310	67,50	4,057 32.49
4 Buneen,	1,848	840	2,688	1,623	667	2,190	4,878	2,688	55.10	3,371	1,92	52.74	1,507 43.12
5 Kaitih,	1,062	457	1,519	535	371	1,119	2,774	1,119	54.75	1,052	54.82	52.74	1,523 44.25
6 Koornee,	535	245	780	560	154	714	1,494	780	52.20	1,095	635	48.85	375 44.25
7 Kehete,	4,704	3,027	7,731	4,336	1,918	6,251	13,985	7,731	55.27	9,040	4,704	52.03	6,254 44.25
8 Alice,	6,824	4,512	11,336	5,900	2,491	8,316	19,27	19,27	57.46	12,724	6,824	53.63	12,724 44.25
9 Gurureea,	1,495	1,016	2,511	1,366	605	1,971	4,482	2,511	55.02	2,861	1,495	62.67	8,391 46.36
10 Lodhee,	3,183	2,173	5,356	2,920	1,364	4,284	9,640	5,356	55.55	6,103	3,183	52.15	7,003 46.36
11 Malee,	135	71	206	126	56	182	358	358	44.35	206	135	31.72	10,547.8 46.36
12 Bhand,	214	103	317	185	85	212	587	317	54.01	399	214	53.63	587 46.36
13 Bludree,	304	212	516	262	113	375	891	516	57.91	566	304	53.71	325 46.36
14 Carpenter,	1,054	663	1,717	925	417	1,342	3,059	3,059	567.2	1,979	1,054	53.25	1,080 46.36
15 Lohary,	115	187	99	322	187	99	322	322	58.01	115	115	53.73	135 46.36

Kahaz  
Hechter

10

ENCLOSURE No. 15.

PERGUNNAH BHURNAH.  
Appendix I A, Note b.

Name of Caste.	Detail.		Percentage of total males on total caste.		Percentage of male adults on total adults.		Percentage of total females on total caste.		Percentage of total females on total adults.		Percentage of female children on total children.		Percentage of female children on total children.
	Males	Females	Total	Children.	Total	Adults.	Total	Adults.	Total	Adults.	Total	Adults.	
Number.													
1	Brahmin,	4,778	13,704	7,424	3,107	10,531	24,235	13,704	56,54	16,350	8,926	54,59	7,424
2	Thakor,	6,926	2,567	3,570	1,384	4,954	11,611	5,657	67,33	7,720	4,150	3,891	4,954
3	Khuree,	4,153	2,567	6,567	1,384	11,611	11,611	7	100,00	6	100,00	1	100,00
4	Dunhee,	6	1	7	..	..	2,101	2,101	3,73	2,502	1,349	1,408	7
5	Knith,	1,349	752	2,101	1,153	656	3,910	2,101	3,910	5,809	5,391	5,391	3,910
6	Koornee,	542	286	828	422	615	1,443	828	828	57,37	57,37	57,37	57,37
7	Kachees,	23	12	36	16	193	2,173	5,599	1,408	4,186	2,778	1,408	3,571
8	Aheer,	7,117	4,612	11,229	5,337	10,932	19,932	11,729	8,203	8,866	5,722	5,722	5,722
9	Gurneea,	1,408	863	2,271	1,918	641	4,130	1,869	4,130	4,130	2,271	6198	7,117
10	Lodhie,	654	404	1,058	540	292	832	1,890	1,058	55,37	1,194	654	654
11	Nalee,	62	29	91	50	23	73	164	91	65,43	112	62	55,35
12	Bhaut,	185	128	313	182	105	287	600	500	313	62,16	367	185
13	Bhudree,	136	76	211	116	53	169	380	380	211	53,56	252	136
14	Carpenter, Lohar,	219	567	1,486	97	400	1,197	2,683	1,486	55,38	1,716	567	567
		207	118	325	84	372	574	574	325	207	55,63	202	202



ENCLOSURE No. 16.

PERGUNNAM BILLIONAI.

Appendix II A, Note c.

( 24 )

Name of Caste.	Detail.		Percentage of total males on total caste.	Percentage of male adults on total adults.	Percentage of male children on total children.	Percentage of total females on total caste.	Percentage of female adults on total adults.	Percentage of female children on total children.	Percentage of female children on total children.
	Male	Female							
1 Brahmin,	5,552	2,705	8.257	4,063	1,934	Grand Total.	Total Children.	Total females.	Total male children.
2 Thakoor,	5,039	2,388	7.427	3,479	1,933	Total.	Adults.	Total adults.	Total male adults.
3 Khurree,	4,41	1,991	830	378	1,908	Children.	Adults.	Total adults.	Total male adults.
4 Hunnec,	1,050	441	593	331	169	Children.	Adults.	Total adults.	Total male adults.
5 Kaitth,	408	185	185	113	620	Children.	Adults.	Total adults.	Total male adults.
6 Koomee,	13	13	26	14	8	Children.	Adults.	Total adults.	Total male adults.
7 Rachee,	3,771	2,217	5,988	3,111	1,611	Children.	Adults.	Total adults.	Total male adults.
8 Ahir,	4,140	2,570	7,010	3,241	1,914	Children.	Adults.	Total adults.	Total male adults.
9 Gurnreea,	1,333	729	2,167	1,045	635	Children.	Adults.	Total adults.	Total male adults.
10 Ladilee,	2,725	1,588	4,313	2,054	1,207	Children.	Adults.	Total adults.	Total male adults.
11 Malee,	88	48	136	71	41	Children.	Adults.	Total adults.	Total male adults.
12 Hhant,	283	175	461	261	130	Children.	Adults.	Total adults.	Total male adults.
13 Bhindree,	109	98	207	105	60	Children.	Adults.	Total adults.	Total male adults.
14 Carpenter,	800	409	1,209	552	307	Children.	Adults.	Total adults.	Total male adults.
15 Lohar,	454	244	658	354	195	Children.	Adults.	Total adults.	Total male adults.
						Number.			

1617	512	1,247	2,012	2,753	1,4879	1,247
1618	513	1,257	2,019	2,754	1,5176	1,257
1619	514	1,267	2,020	2,755	1,5275	1,267
1620	515	1,277	2,021	2,756	1,5374	1,277
1621	516	1,287	2,022	2,757	1,5473	1,287
1622	517	1,297	2,023	2,758	1,5572	1,297
1623	518	1,307	2,024	2,759	1,5671	1,307
1624	519	1,317	2,025	2,760	1,5770	1,317
1625	520	1,327	2,026	2,761	1,5869	1,327
1626	521	1,337	2,027	2,762	1,5958	1,337
1627	522	1,347	2,028	2,763	1,6057	1,347
1628	523	1,357	2,029	2,764	1,6156	1,357
1629	524	1,367	2,030	2,765	1,6255	1,367
1630	525	1,377	2,031	2,766	1,6354	1,377
1631	526	1,387	2,032	2,767	1,6453	1,387
1632	527	1,397	2,033	2,768	1,6552	1,397
1633	528	1,407	2,034	2,769	1,6651	1,407
1634	529	1,417	2,035	2,770	1,6750	1,417
1635	530	1,427	2,036	2,771	1,6849	1,427
1636	531	1,437	2,037	2,772	1,6948	1,437
1637	532	1,447	2,038	2,773	1,7047	1,447
1638	533	1,457	2,039	2,774	1,7146	1,457
1639	534	1,467	2,040	2,775	1,7245	1,467
1640	535	1,477	2,041	2,776	1,7344	1,477
1641	536	1,487	2,042	2,777	1,7443	1,487
1642	537	1,497	2,043	2,778	1,7542	1,497
1643	538	1,507	2,044	2,779	1,7641	1,507
1644	539	1,517	2,045	2,780	1,7740	1,517
1645	540	1,527	2,046	2,781	1,7839	1,527
1646	541	1,537	2,047	2,782	1,7938	1,537
1647	542	1,547	2,048	2,783	1,8037	1,547
1648	543	1,557	2,049	2,784	1,8136	1,557
1649	544	1,567	2,050	2,785	1,8235	1,567
1650	545	1,577	2,051	2,786	1,8334	1,577
1651	546	1,587	2,052	2,787	1,8433	1,587
1652	547	1,597	2,053	2,788	1,8532	1,597
1653	548	1,607	2,054	2,789	1,8631	1,607
1654	549	1,617	2,055	2,790	1,8730	1,617
1655	550	1,627	2,056	2,791	1,8829	1,627
1656	551	1,637	2,057	2,792	1,8928	1,637
1657	552	1,647	2,058	2,793	1,9027	1,647
1658	553	1,657	2,059	2,794	1,9126	1,657
1659	554	1,667	2,060	2,795	1,9225	1,667
1660	555	1,677	2,061	2,796	1,9324	1,677
1661	556	1,687	2,062	2,797	1,9423	1,687
1662	557	1,697	2,063	2,798	1,9522	1,697
1663	558	1,707	2,064	2,799	1,9621	1,707
1664	559	1,717	2,065	2,800	1,9720	1,717
1665	560	1,727	2,066	2,801	1,9819	1,727
1666	561	1,737	2,067	2,802	1,9918	1,737
1667	562	1,747	2,068	2,803	2,0017	1,747
1668	563	1,757	2,069	2,804	2,0116	1,757
1669	564	1,767	2,070	2,805	2,0215	1,767
1670	565	1,777	2,071	2,806	2,0314	1,777
1671	566	1,787	2,072	2,807	2,0413	1,787
1672	567	1,797	2,073	2,808	2,0512	1,797
1673	568	1,807	2,074	2,809	2,0611	1,807
1674	569	1,817	2,075	2,810	2,0710	1,817
1675	570	1,827	2,076	2,811	2,0809	1,827
1676	571	1,837	2,077	2,812	2,0908	1,837
1677	572	1,847	2,078	2,813	2,1007	1,847
1678	573	1,857	2,079	2,814	2,1106	1,857
1679	574	1,867	2,080	2,815	2,1205	1,867
1680	575	1,877	2,081	2,816	2,1304	1,877
1681	576	1,887	2,082	2,817	2,1403	1,887
1682	577	1,897	2,083	2,818	2,1502	1,897
1683	578	1,907	2,084	2,819	2,1601	1,907
1684	579	1,917	2,085	2,820	2,1700	1,917
1685	580	1,927	2,086	2,821	2,1800	1,927
1686	581	1,937	2,087	2,822	2,1900	1,937
1687	582	1,947	2,088	2,823	2,2000	1,947
1688	583	1,957	2,089	2,824	2,2100	1,957
1689	584	1,967	2,090	2,825	2,2200	1,967
1690	585	1,977	2,091	2,826	2,2300	1,977
1691	586	1,987	2,092	2,827	2,2400	1,987
1692	587	1,997	2,093	2,828	2,2500	1,997
1693	588	1,907	2,094	2,829	2,2600	1,907
1694	589	1,917	2,095	2,830	2,2700	1,917
1695	590	1,927	2,096	2,831	2,2800	1,927
1696	591	1,937	2,097	2,832	2,2900	1,937
1697	592	1,947	2,098	2,833	2,3000	1,947
1698	593	1,957	2,099	2,834	2,3100	1,957
1699	594	1,967	2,100	2,835	2,3200	1,967
1700	595	1,977	2,101	2,836	2,3300	1,977
1701	596	1,987	2,102	2,837	2,3400	1,987
1702	597	1,997	2,103	2,838	2,3500	1,997
1703	598	1,907	2,104	2,839	2,3600	1,907
1704	599	1,917	2,105	2,840	2,3700	1,917
1705	600	1,927	2,106	2,841	2,3800	1,927
1706	601	1,937	2,107	2,842	2,3900	1,937
1707	602	1,947	2,108	2,843	2,4000	1,947
1708	603	1,957	2,109	2,844	2,4100	1,957
1709	604	1,967	2,110	2,845	2,4200	1,967
1710	605	1,977	2,111	2,846	2,4300	1,977
1711	606	1,987	2,112	2,847	2,4400	1,987
1712	607	1,997	2,113	2,848	2,4500	1,997
1713	608	1,907	2,114	2,849	2,4600	1,907
1714	609	1,917	2,115	2,850	2,4700	1,917
1715	610	1,927	2,116	2,851	2,4800	1,927
1716	611	1,937	2,117	2,852	2,4900	1,937
1717	612	1,947	2,118	2,853	2,5000	1,947
1718	613	1,957	2,119	2,854	2,5100	1,957
1719	614	1,967	2,120	2,855	2,5200	1,967
1720	615	1,977	2,121	2,856	2,5300	1,977
1721	616	1,987	2,122	2,857	2,5400	1,987
1722	617	1,997	2,123	2,858	2,5500	1,997
1723	618	1,907	2,124	2,859	2,5600	1,907
1724	619	1,917	2,125	2,860	2,5700	1,917
1725	620	1,927	2,126	2,861	2,5800	1,927
1726	621	1,937	2,127	2,862	2,5900	1,937
1727	622	1,947	2,128	2,863	2,6000	1,947
1728	623	1,957	2,129	2,864	2,6100	1,957
1729	624	1,967	2,130	2,865	2,6200	1,967
1730	625	1,977	2,131	2,866	2,6300	1,977
1731	626	1,987	2,132	2,867	2,6400	1,987
1732	627	1,997	2,133	2,868	2,6500	1,997
1733	628	1,907	2,134	2,869	2,6600	1,907
1734	629	1,917	2,135	2,870	2,6700	1,917
1735	630	1,927	2,136	2,871	2,6800	1,927
1736	631	1,937	2,137	2,872	2,6900	1,937
1737	632	1,947	2,138	2,873	2,7000	1,947
1738	633	1,957	2,139	2,874	2,7100	1,957
1739	634	1,967	2,140	2,875	2,7200	1,967
1740	635	1,977	2,141	2,876	2,7300	1,977
1741	636	1,987	2,142	2,877	2,7400	1,987
1742	637	1,997	2,143	2,878	2,7500	1,997
1743	638	1,907	2,144	2,879	2,7600	1,907
1744	639	1,917	2,145	2,880	2,7700	1,917
1745	640	1,927	2,146	2,881	2,7800	1,927
1746	641	1,937	2,147	2,882	2,7900	1,937
1747	642	1,947	2,148	2,883	2,8000	1,947
1748	643	1,957	2,149	2,884	2,8100	1,957
1749	644	1,967	2,150	2,885	2,8200	1,967
1750	645	1,977	2,151	2,886	2,8300	1,977
1751	646	1,987	2,152	2,887	2,8400	1,987
1752	647	1,997	2,153	2,888	2,8500	1,997
1753	648	1,907	2,154	2,889	2,8600	1,907
1754	649	1,917	2,155	2,890	2,8700	1,917
1755	650	1,927	2,156	2,891	2,8800	1,927
1756	651	1,937	2,157	2,892	2,8900	1,937
1757	652	1,947	2,158	2,893	2,9000	1,947
1758	653	1,957	2,159	2,894	2,9100	1,957
1759	654	1,967	2,160	2,895	2,9200	1,967
1760	655	1,977	2,161	2,896	2,9300	1,977
1761	656	1,987	2,162	2,897	2,9400	1,987
1762	657	1,997	2,163	2,898	2,9500	1,997
1763	658	1,907	2,164	2,899	2,9600	1,907
1764	659	1,917	2,165	2,900	2,9700	1,917
1765	660	1,927	2,166	2,901	2,9800	1,927
1766	661	1,937	2,167	2,902	2,9900	1,937
1767	662	1,947	2,168	2,903	3,0000	1,947
1768	663	1,957	2,169	2,904	3,0100	1,957
1769	664	1,967	2,170	2,905	3,0200	1,967
1770	665	1,977	2,171	2,906	3,0300	1,977
1771	666	1,987	2,172	2,907	3,0400	1,987
1772	667	1,997	2,173	2,908	3,0500	1,997
1773	668	1,907	2,174	2,909	3,0600	1,907
1774	669	1,917	2,175	2,910	3,0700	1,917
1775	670	1,927	2,176	2,911	3,0800	1,927
1776	671	1,937	2,177	2,912	3,0900	1,937
1777	672	1,947	2,178	2,913	3,1000	1,947
1778	673	1,957	2,179	2,914	3,1100	1,957
1779	674	1,967	2,180	2,915	3,1200	1,967
1780	675	1,977	2,181	2,916	3,1300	1,977
1781	676	1,987	2,182	2,917	3,1400	1,987
1782	677	1,997	2,183	2,918	3,1500	1,997
1783	678	1,907	2,184	2,919	3,1600	1,907
1784	679	1,917	2,185	2,920	3,1700	1,917
1						

## ENCLOSURE No. 18.

## PERENNIAL DUMELLIER.

## Appendix II A, Note C.

Name of caste.		Detail.		Percentage of total males on total caste.		Percentage of male adults on total children.		Percentage of female adults on total adults.		Percentage of female children on total children.		Percentage of female children on total children.	
Mahr.	Friar.	Fatl.	Adults.	Children.	Total.	Grand total.	Total males.	Total females.	Total of caste.	Total male children.	Total female children.	Total female children.	Percentage.
1. Brahmin,	6,168	3,231	9,399	5,311	2,604	7,915	17,314	9,399	54.28	11,479	7,915	45.71	46.26
2. Thinkoor,	4,404	2,150	6,954	3,523	1,417	4,940	11,894	7,084	58.46	8,027	4,940	41.53	58.61
3. Kintter,	47	16	63	40	12	52	115	63	54.78	87	47	52	48.97
4. Bnees,	1,639	846	2,475	1,517	2,262	4,677	9,473	52.91	3,146	1,628	51.77	1,531	47.74
5. Kach,	471	270	740	471	290	691	1,431	740	51.71	941	470	55.10	48.90
6. Kournees,	67	38	105	61	33	189	189	105	55.55	118	67	58.77	58.47
7. Kachee,	1,883	1,059	2,444	1,104	680	1,754	4,228	2,444	57.80	2,489	1,385	65.64	58.22
8. Aheet,	1,387	826	2,213	1,206	630	1,937	4,460	2,213	54.64	2,594	1,387	56.73	54.93
9. Gururees,	1,287	778	2,065	1,206	615	1,821	3,886	5,065	53.13	2,493	1,287	51.62	52.06
10. Ladhees,	1,623	1,052	2,675	1,476	739	2,205	4,880	4,880	54.91	3,099	1,623	52.37	57.31
11. Malee,	29	17	46	39	13	52	93	46	46.93	68	29	42.65	42.02
12. Bhat,	190	149	339	221	108	668	339	6074	411	130	46.92	257	14.49
13. Bhudree,	83	40	123	71	36	107	230	230	63.47	154	83	63.89	76
14. Carpenter,	400	305	795	415	205	620	1,415	795	56.18	905	490	34.4	51.19
15. Lohar,	464	256	720	1,290	570	1,290	1,290	1,290	57.39	844	464	54.97	45.02



## ENCLOSURE No. 19.

## PERCENTAGES OF ADULTS AND INFANTS.

## Appendix III.

Name of Pergunnah.	Percentage of total children of Pergunnah on total pop- ulation of Pergunnah.			Percentage of total male chil- dren of Pergunnah on total population of Pergunnah.			Percentage of total female chil- dren of Pergunnah on total population of Pergunnah.		
	Total population of Pergunnah.	Total children of Pergunnah.	Percentage.	Total population of Pergunnah.	Total male chil- dren of Pergunnah.	Percentage.	Total population of Pergunnah.	Total female chil- dren of Pergunnah.	Percentage.
Etawah,	170,756	57,699	33·78	170,756	35,300	20·67	170,756	22,399	13·11
Bhurtnah,	139,135	49,302	35·43	139,135	29,193	20·98	139,135	20,109	14·45
Bidhoonah,	119,521	42,260	35·35	119,521	24,185	20·23	119,521	18,075	15·12
Phuppoond,	93,144	32,885	35·30	93,144	18,676	20·06	93,144	14,209	15·25
Dulelnugger,	103,888	36,311	34·95	103,888	20,973	20·18	103,888	15,338	14·76
<b>TOTAL,</b>	<b>626,444</b>	<b>218,457</b>	<b>34·87</b>	<b>626,444</b>	<b>128,327</b>	<b>20·49</b>	<b>626,444</b>	<b>90,130</b>	<b>14·39</b>

## HINDOO.

Etawah,	157,221	53,180	33·82	1,57,221	32,771	20·84	157,221	20,409	12·98
Bhurtnah,	135,179	47,924	35·44	1,35,179	28,361	20·98	135,179	19,563	14·47
Bidhoonah,	114,394	40,421	35·33	1,14,394	23,131	20·22	114,394	17,290	15·17
Phuppoond,	87,698	31,065	35·42	87,698	17,662	20·16	87,698	13,383	15·26
Dulelnugger,	99,099	34,589	34·90	99,099	20,012	20·19	99,099	14,577	14·70
<b>TOTAL,</b>	<b>593,591</b>	<b>207,179</b>	<b>34·90</b>	<b>593,591</b>	<b>121,967</b>	<b>20·54</b>	<b>593,591</b>	<b>85,222</b>	<b>14·35</b>

## MAHOMEDAN.

Etawah,	13,535	4,519	33·38	13,535	2,529	18·68	13,535	1,990	14·70
Bhurtnah,	3,956	1,378	34·83	3,956	832	21·03	3,956	546	13·80
Bidhoonah,	5,127	1,839	35·86	5,127	1,054	20·35	5,127	785	15·31
Phuppoond,	5,446	1,820	33·42	5,446	994	18·25	5,446	826	15·16
Dulelnugger,	4,789	1,722	35·95	4,789	961	20·06	4,789	761	15·88
<b>TOTAL,</b>	<b>32,853</b>	<b>11,278</b>	<b>34·33</b>	<b>32,853</b>	<b>6,370</b>	<b>19·39</b>	<b>32,853</b>	<b>4,908</b>	<b>14·93</b>

## ENCLOSURE No. 20.

## STATEMENT SHOWING THE INCREASE AND DECREASE SINCE SETTLEMENT IN THE LAKHIRAJ AREA OF THE DISTRICT.

## Appendix IV.

Number.	Name of Pergunnah.	As at last Settlement.	Since became Khirjee.	Balance.	Quantity of land rendered Lakhiraj since Settlement.						Remarks.	
					Granted rent-free.	Taken up for Railway purposes.	Taken up for District Roads.	Taken up for Gauges Canal.	Taken up for encroaching, public buildings, &c.	Total.		
1	Etawah,	5,876	1,972	3,904	...	497	416	660	190	1,763	5,667	
2	Bhurtnah,	6,069	902	5,167	4,893	228	156	375	27	5,679	10,846	
3	Bidhoonah,	4,694	168	4,526	*1,902	7	84	63	2	2,058	6,584	* Mouzah
4	Phuppoond,	5,145	145	5,000	667	300	143	587	...	1,697	6,697	Dobah not entered in Statement No. 4 as rent-free.
5	Dulelnugger,	4,195	472	3,723	...	...	82	...	29	111	3,834	
	<b>TOTAL,</b>	<b>25,979</b>	<b>3,659</b>	<b>22,320</b>	<b>7,462</b>	<b>1,032</b>	<b>881</b>	<b>1,685</b>	<b>248</b>	<b>11,308</b>	<b>33,628</b>	

## ENCLOSURE No. 21.

Table showing the number of persons alive at any time, of and under the ages specified below, in a stationary population in which 1,000 births yearly occur (and have continued to occur for a series of not less than 100 years), as deduced from the Mortuary Tables of different localities, compiled by the undermentioned authorities.

## Appendix A.

Age.	England.			France.			Sweden.	Vienna.	Berlin.	Switzerland.	Silesia.	Holland.	Total.	Average.
	Simpson, Lon- don.	Hales, North- ampton.	Hoyesman, Gar- rissle.	D'Espreaux, An- nulants, &c.	Buffon, part pop- ulation.	Duvillier, whole popu- lation.								
1 year and under, ...	810	871	923	872	865	884	890	771	816	905	884	902	10,423	568.58
Above														
1 and up to 2 years, ...	614	664	812	727	631	720	755	506	550	783	703	786	8,356	696.33
2 and up to 3 " "	520	603	751	695	611	618	712	450	508	750	626	752	7,624	635.33
3 and up to 4 " "	472	567	712	672	574	612	653	415	459	725	599	722	7,212	601.00
4 and up to 5 " "	439	614	690	634	518	591	663	388	418	708	574	699	6,916	576.33
5 and up to 6 " "	418	528	674	640	531	578	650	37	395	684	554	682	6,711	559.25
6 and up to 7 " "	403	515	663	629	517	569	639	350	381	682	539	670	6,557	546.41
7 and up to 8 " "	394	514	656	619	506	563	629	340	371	672	527	658	6,437	536.41
8 and up to 9 " "	384	423	651	611	497	555	621	334	364	668	519	649	6,316	528.33
9 and up to 10 " "	376	459	647	603	491	553	614	329	358	656	511	642	6,269	522.41
10 and up to 11 " "	370	485	644	597	487	549	608	324	354	610	505	636	6,209	517.41
11 and up to 12 " "	364	480	641	592	484	545	604	320	351	615	499	630	6,155	512.91
Total, under 12 years of age, ...	5,692	6,765	8,464	7,911	6,792	7,370	8,068	4,894	5,353	8,538	7,040	8,428	85,215	7,101.20
12 and up to 13 "	353	476	638	587	450	540	599	316	348	641	494	624	6,101	503.41
13 and up to 14 "	353	472	635	583	477	536	595	312	345	637	490	618	6,053	504.41
14 and up to 15 "	349	467	632	579	474	531	591	308	342	633	485	613	6,005	500.41
15 and up to 16 "	345	463	628	576	470	526	588	304	339	628	481	608	5,936	496.33
16 and up to 17 "	341	459	624	572	466	521	584	300	336	624	476	603	5,906	492.16
17 and up to 18 "	336	454	620	567	461	516	580	297	333	620	472	598	5,851	487.88
18 and up to 19 "	331	449	615	563	457	511	576	293	330	616	467	593	5,801	483.41
19 and up to 20 "	327	443	611	558	452	505	572	289	326	612	463	587	5,745	473.75
20 and up to 21 "	323	437	607	553	447	499	567	286	322	608	453	580	5,687	473.91
21 and up to 22 "	318	426	603	548	441	493	562	282	317	604	453	574	5,621	468.41
22 and up to 23 "	313	424	598	542	435	487	557	278	312	599	443	568	5,561	463.41
23 and up to 24 "	307	418	594	537	431	481	553	274	307	594	433	562	5,501	458.41
24 and up to 25 "	302	412	590	531	424	474	548	271	301	589	435	555	5,435	452.91
25 and up to 26 "	296	405	588	526	416	468	543	267	295	584	433	547	5,366	447.16
26 and up to 27 "	291	399	581	520	411	461	538	263	290	579	428	539	5,300	441.68
27 and up to 28 "	285	392	577	514	405	456	532	258	284	574	423	530	5,249	435.75
28 and up to 29 "	280	386	572	509	400	449	527	253	278	569	418	521	5,161	430.03
29 and up to 30 "	275	379	564	503	396	441	522	249	272	565	412	512	5,090	424.16
30 and up to 31 "	269	373	561	497	389	435	516	245	266	560	406	503	5,017	418.08
31 and up to 32 "	263	367	556	492	380	424	510	241	261	555	400	494	4,947	412.25
32 and up to 33 "	257	360	550	557	374	421	504	237	256	550	394	486	4,876	406.38
33 and up to 34 "	251	353	544	481	363	414	498	233	251	546	387	478	4,805	400.41
34 and up to 35 "	245	347	539	476	360	407	491	228	246	541	380	470	4,730	394.16
35 and up to 36 "	239	341	533	472	348	400	485	223	240	536	373	463	4,653	387.75
36 and up to 37 "	233	334	525	467	340	393	479	215	233	530	366	456	4,577	381.41
37 and up to 38 "	227	327	522	461	336	386	474	213	226	523	359	449	4,504	375.33
38 and up to 39 "	221	321	516	456	328	379	465	208	219	516	352	442	4,430	369.16
39 and up to 40 "	215	315	511	451	322	372	462	202	212	509	345	435	4,351	362.58
40 and up to 41 "	209	305	504	446	312	355	456	196	206	503	338	428	4,271	355.91
41 and up to 42 "	204	302	500	441	308	353	449	191	200	497	331	422	4,201	350.01
42 and up to 43 "	197	295	493	436	299	351	441	182	194	491	324	416	4,119	343.25
43 and up to 44 "	190	288	486	431	294	344	433	183	189	485	317	410	4,047	337.25
44 and up to 45 "	183	282	476	426	285	337	426	178	184	479	310	403	3,969	330.75
45 and up to 46 "	177	275	469	421	276	330	418	173	179	472	303	396	3,889	324.08
46 and up to 47 "	170	268	462	416	271	323	410	168	174	465	295	389	3,811	317.58
47 and up to 48 "	164	262	455	410	265	316	403	162	169	456	287	382	3,760	310.53
48 and up to 49 "	156	255	443	405	260	305	396	156	164	446	279	374	3,618	304.00
49 and up to 50 "	150	248	433	399	250	301	388	150	159	436	271	366	3,561	297.75
50 and up to 51 "	144	241	427	393	247	293	380	144	154	426	263	357	3,473	289.41
51 and up to 52 "	138	234	421	387	236	285	371	139	149	418	254	349	3,391	282.38
52 and up to 53 "	132	227	424	381	231	278	362	135	144	410	245	339	3,318	287.41
53 and up to 54 "	127	220	417	374	226	269	353	130	139	401	236	331	3,223	285.53
54 and up to 55 "	122	213	410	367	218	261	341	123	134	392	226	322	3,136	281.53
55 and up to 56 "	118	206	403	359	204	253	335	120	129	382	220	313	3,047	259.91
56 and up to 57 "	113	199	396	350	201	244	326	114	124	370	212	304	2,946	247.53
57 and up to 58 "	108	192	389	342	198	236	317	108	118	356	205	295	2,883	238.58
58 and up to 59 "	103	185	379	383	192	227	307	103	112	339	197	286	2,783	220.25
59 and up to 60 "	98	178	369	384	179	218	298	98	104	322	189	277	2,686	211.83
60 and up to 61 "	94	171	355	314	168	209	257	93	100	305	182	269	2,548	212.53
61 and up to 62 "	89	164	346	304	161	198	276	89	94	292	174	244	2,447	201.91
62 and up to 63 "	85	157	333	293	155	190	265	84	90	280	165	236	2,349	195.33
63 and up to 64 "	80	150	320	283	147	181	253	79	85	268	159	226	2,246	187.16
64 and up to 65 "	76	143	305	272	139	171	241	74	75	256	151	220	2,143	175.53
65 and up to 66 "	72	136	295	261	180	161	220	69	72	243	148	212	2,037	167.73
66 and up to 67 "	67	129	283	250	121	152	218	64	69	228	146	210	1,931	160.55
67 and up to 68 "	63	122	271	239	111	142	206	59	54	211	135	205	1,819	151.88
68 and up to 69 "	58	116	255	228	101	183	198	54	52	192	129	190	1,706	142.53

## ENCLOSURE No. 21.—(Concluded.)

Age.	England.			France.			Sweden.		Vienna.		Berlin.		Switzerland.		Silesia.		Holland.		Average.
	Simpson, London.	Price, Northampton.	Mosleyham, Carlisle.	Département, Armamentaria, &c.	Bastion, part population.	Duvillard, whole population.	Vorarlberg, whole population.	Susmich,	Susmich.	Muret, Pays de l'Aude.	Malmedy, Breslau.	Kerschoom, Lille.	Annatants.	Total.	Average.				
Above																			
69 and up to 70 years...	54	109	245	216	93	123	181	50	52	176	113	180	1,592	132-66					
70 and up to 71 " "	49	102	234	203	88	113	168	46	53	160	105	170	1,493	121-41					
71 and up to 72 " "	45	95	221	193	80	103	155	42	49	146	97	160	1,386	115-30					
72 and up to 73 " "	41	88	207	181	72	91	142	38	45	134	89	150	1,281	106-73					
73 and up to 74 " "	37	81	192	168	66	84	128	34	41	124	81	140	1,176	95-00					
74 and up to 75 " "	33	74	176	155	57	76	114	31	37	114	73	130	1,070	89-16					
75 and up to 76 " "	30	68	160	141	49	67	102	28	33	103	65	119	936	80-41					
76 and up to 77 " "	26	61	144	127	44	59	90	25	30	91	57	108	862	71-63					
77 and up to 78 " "	23	55	129	113	39	52	79	22	27	78	49	97	762	63-59					
78 and up to 79 " "	20	49	114	100	35	44	70	19	24	64	41	87	667	56-59					
79 and up to 80 " "	18	43	101	87	28	38	60	17	21	52	35	77	577	49-03					
80 and up to 81 " "	15	37	89	76	22	32	51	15	19	41	29	67	492	41-00					
81 and up to 82 " "	13	32	78	64	19	26	39	13	17	32	24	57	414	31-50					
82 and up to 83 " "	11	27	67	54	16	21	31	11	15	26	20	49	348	29-00					
83 and up to 84 " "	9	22	57	44	13	17	27	9	13	22	16	41	290	24-16					
84 and up to 85 " "	7	18	49	36	11	13	21	7	11	18	13	34	238	19-83					
85 and up to 86 " "	6	14	41	29	9	10	16	6	9	15	10	28	198	16-03					
86 and up to 87 " "	5	10	33	23	7	8	12	5	7	12	7	22	161	12-58					
87 and up to 88 " "	4	8	26	18	6	6	9	4	6	10	5	16	118	9-83					
88 and up to 89 " "	3	6	20	14	4	5	7	3	5	8	3	12	90	7-50					
89 and up to 90 " "	2	4	16	10	3	4	5	2	4	6	1	8	65	5-41					
90 and up to 91 " "	1	3	12	6	3	3	4	1	3	4	2	6	46	3-83					
91 and up to 92 " "	2	9	4	2	2	3	2	..	2	3	..	4	31	2-58					
92 and up to 93 " "	1	6	2	2	2	1	..	1	2	2	3	20	1-66						
93 and up to 94 " "	1	4	1	1	1	2	..	..	..	..	1	11	0-93						
94 and up to 95 " "	..	3	..	1	1	1	..	..	..	..	..	5	0-11						
95 and up to 96 " "	..	..	2	..	..	1	..	..	..	..	..	3	0-25						
96 and up to 97 " "	..	..	2	..	..	1	..	..	..	..	..	3	0-25						
97 and up to 98 " "	..	..	1	..	..	..	..	..	..	..	..	1	0-08						
98 and up to 99 " "	..	..	1	..	..	..	..	..	..	..	..	1	0-09						
99 and up to 100 " "	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..		
Total, above 12 years } of age, ..	12,288	18,377	30,236	26,959	18,436	21,371	26,317	11,396	12,469	28,507	19,730	26,002	2,51,798	20,982-78					
Total Population, ..	17,880	25,142	38,700	34,870	25,228	28,741	34,385	16,290	17,822	37,045	26,770	34,430	3,37,013	28,093-93					
Percentage of children under 12 on total population, ..	31-27	25-90	21-87	22-69	20-92	25-64	23-46	30-04	30-08	23-04	26-29	24-47	25-28	25-23					
Percentage of persons above 12 on total population, ..	69-72	73-09	78-12	77-31	73-07	74-35	76-53	69-95	69-96	76-95	73-70	75-52	74-71	74-71					

## ENCLOSURE NO. 22.

Table showing the number of persons of each age alive at any given time, in a population which has been stationary, increasing, or decreasing, in various proportions for the past 99 years, the population being such that, in the first of those 99 years, 100,000 children were born.—Calculations founded on the average of 12 of the Standard European Tables of Mortality.

## Appendix B.

Age.	Population stationary.	Population increasing at the rate of $\frac{1}{2}$ per cent. per annum.	Population increasing at the rate of 1 per cent. per annum.	Population increasing at the rate of 2 per cent. per annum.	Population diminishing at the rate of $\frac{1}{2}$ per cent. per annum.		
1 year and less, ..	..	86,818	145,694	231,652	611,929	53,002	
1 to 2 years, ..	..	69,631	113,266	183,788	680,512	42,113	
2 to 3 " ..	..	63,533	102,654	166,061	429,841	39,282	
3 to 4 " ..	..	60,160	96,741	155,490	398,545	37,244	
4 to 5 " ..	..	57,593	92,313	147,617	374,696	35,301	
5 to 6 " ..	..	55,925	89,185	141,811	356,447	35,012	
6 to 7 " ..	..	54,641	86,093	137,181	341,435	34,376	
7 to 8 " ..	..	53,641	84,520	133,548	329,138	33,975	
8 to 9 " ..	..	52,883	83,181	130,342	318,054	33,656	
9 to 10 " ..	..	52,245	81,667	127,364	307,701	33,379	
10 to 11 " ..	..	51,541	80,452	124,573	294,728	33,220	
11 to 12 " ..	..	51,291	79,360	122,545	290,306	33,095	
Total, for 12 years of age, ..	710,120	1,126,230	1,802,272	4,537,331	444,355		
12 to 13 years, ..	..	53,111	78,290	120,263	282,161	32,976	
13 to 14 " ..	..	50,441	75,258	118,118	274,396	32,876	
14 to 15 " ..	..	50,611	76,276	116,931	266,890	32,777	
15 to 16 " ..	..	47,633	73,269	113,922	259,505	32,676	
16 to 17 " ..	..	42,216	74,191	111,559	252,281	32,554	

## E N C L O S U R E N o . 2 2.—(Concluded.)

Age.	Population stationary.	Population increasing at the rate of 1½ per cent. per annum.	Population increasing at the rate of 1 per cent. per annum.	Population increasing at the rate of 2 per cent. per annum.	Population diminishing at the rate of 1½ per cent. per annum.
Above 17 and up to 18 years,	48,783	73,237	109,795	245,173	32,437
" 18 and up to 19 "	48,341	72,266	107,685	238,128	32,207
" 19 and up to 20 "	47,875	71,160	105,593	231,209	32,145
" 20 and up to 21 "	47,391	70,099	103,502	224,412	31,988
" 21 and up to 22 "	46,841	69,018	101,384	217,667	31,804
" 22 and up to 23 "	46,341	67,992	99,267	211,015	31,603
" 23 and up to 24 "	45,811	66,805	97,193	204,598	31,413
" 24 and up to 25 "	45,291	65,687	95,076	198,182	31,193
" 25 and up to 26 "	44,716	64,540	92,952	191,840	30,951
" 26 and up to 27 "	44,166	62,829	90,012	183,980	30,427
" 27 and up to 28 "	43,675	61,676	87,936	177,965	30,180
" 28 and up to 29 "	43,108	60,544	85,029	172,215	29,931
" 29 and up to 30 "	42,416	59,383	83,854	166,384	29,654
" 30 and up to 31 "	41,808	58,233	82,677	162,432	29,670
" 31 and up to 32 "	41,225	57,130	80,728	157,049	29,451
" 32 and up to 33 "	40,633	56,006	78,761	151,716	29,120
" 33 and up to 34 "	40,041	55,513	76,869	146,613	28,851
" 34 and up to 35 "	39,416	54,405	74,945	141,552	28,554
" 35 and up to 36 "	38,775	53,179	72,804	136,281	28,182
" 36 and up to 37 "	38,141	52,065	70,997	131,474	27,873
" 37 and up to 38 "	37,533	51,045	69,971	127,030	27,605
" 38 and up to 39 "	36,916	49,938	67,435	122,570	27,250
" 39 and up to 40 "	36,298	48,801	65,566	118,004	26,924
" 40 and up to 41 "	35,591	47,684	63,335	113,492	26,570
" 41 and up to 42 "	35,001	46,636	62,049	109,322	26,253
" 42 and up to 43 "	34,325	45,574	60,382	105,311	25,910
" 43 and up to 44 "	33,725	44,516	59,630	101,345	25,560
" 44 and up to 45 "	33,075	43,443	57,938	97,458	25,193
" 45 and up to 46 "	32,408	42,352	55,233	93,601	24,808
" 46 and up to 47 "	31,758	41,292	53,579	89,902	24,430
" 47 and up to 48 "	31,083	40,202	51,915	86,245	24,025
" 48 and up to 49 "	30,400	39,164	50,327	82,796	23,641
" 49 and up to 50 "	29,675	38,071	48,639	79,319	23,214
" 50 and up to 51 "	28,941	36,906	46,928	75,763	22,732
" 51 and up to 52 "	28,238	35,840	45,374	72,465	22,292
" 52 and up to 53 "	26,741	34,795	43,836	69,334	21,862
" 53 and up to 54 "	26,658	33,743	42,802	66,269	21,419
" 54 and up to 55 "	26,133	32,661	40,737	63,184	20,936
" 55 and up to 56 "	25,391	31,577	39,181	60,175	20,441
" 56 and up to 57 "	24,633	30,493	37,637	57,244	19,935
" 57 and up to 58 "	23,858	29,354	36,065	54,311	19,388
" 58 and up to 59 "	23,025	28,203	34,492	51,436	18,823
" 59 and up to 60 "	22,133	26,977	32,831	49,477	18,183
" 60 and up to 61 "	21,233	25,744	31,177	45,575	17,526
" 61 and up to 62 "	20,391	24,607	29,653	42,922	16,920
" 62 and up to 63 "	19,550	23,476	28,147	40,351	16,304
" 63 and up to 64 "	18,716	22,349	26,659	37,649	15,678
" 64 and up to 65 "	17,858	21,218	23,188	35,408	15,034
" 65 and up to 66 "	16,975	20,067	23,722	33,020	14,373
" 66 and up to 67 "	16,083	18,920	22,248	30,661	13,684
" 67 and up to 68 "	15,158	17,760	20,760	28,324	12,960
" 68 and up to 69 "	14,216	16,573	19,272	26,047	12,217
" 69 and up to 70 "	13,266	15,435	17,869	23,912	11,495
" 70 and up to 71 "	12,441	14,352	16,540	21,914	10,793
" 71 and up to 72 "	11,550	13,266	16,212	19,955	10,075
" 72 and up to 73 "	10,675	12,193	13,911	18,068	9,352
" 73 and up to 74 "	9,800	11,146	12,657	16,274	8,640
" 74 and up to 75 "	8,916	10,095	11,102	14,520	7,902
" 75 and up to 76 "	8,041	9,067	10,189	12,851	7,163
" 76 and up to 77 "	7,183	8,069	9,026	11,274	6,445
" 77 and up to 78 "	6,350	7,093	7,994	9,766	5,722
" 78 and up to 79 "	5,558	6,185	6,851	8,391	5,040
" 79 and up to 80 "	4,808	5,319	5,863	4,110	4,377
" 80 and up to 81 "	4,100	4,516	4,954	5,948	3,754
" 81 and up to 82 "	3,450	3,753	4,084	4,830	3,168
" 82 and up to 83 "	2,900	3,140	3,798	3,981	2,676
" 83 and up to 84 "	2,416	2,602	2,802	3,251	2,241
" 84 and up to 85 "	1,983	2,125	2,278	2,615	1,848
" 85 and up to 86 "	1,608	1,714	1,829	2,139	1,506
" 86 and up to 87 "	1,258	1,338	1,416	1,595	1,184
" 87 and up to 88 "	943	1,038	1,096	1,221	930
" 88 and up to 89 "	750	788	828	914	709
" 89 and up to 90 "	541	565	591	646	517
" 90 and up to 91 "	383	398	414	448	367
" 91 and up to 92 "	258	267	276	296	249
" 92 and up to 93 "	166	171	176	186	188
" 93 and up to 94 "	92	94	96	101	89
" 94 and up to 95 "	41	41	42	44	40
" 95 and up to 96 "	25	25	26	26	24
" 96 and up to 97 "	25	23	25	26	24
" 97 and up to 98 "	8	8	8	8	7
" 98 and up to 99 "	8	8	8	8	7
Total, above 12 years of age,	2,098,268	2,859,575	3,921,843	5,482,716	1,550,234
GRAND TOTAL,	2,808,338	3,995,814	5,724,115	12,020,047	1,995,089
Percentage of children under 12 on total population,	25·28	28·43	31·48	37·73	22·29
Percentage of persons above 12 on total population,	74·71	71·56	68·51	62·26	77·70



## APPENDIX D.

### EXTRACTS

or

### REPORTS FROM DISTRICT OFFICERS ON THE CENSUS OF 1865.

From H. D. ROBERTSON, Esq., *Officiating Collector, Saharunpoor, to F. WILLIAMS, Esq., Commissioner, 1st Division, Meerut (No. 110, paras. 3 to 7).—Dated Saharunpoor, the 13th April, 1865.*

3. In testing these returns, both in the mohullas of towns and in the villages, ten or more entries were examined by calling upon the masters of the several houses to state *viva voce* the number of persons who slept within their houses. Mr. Daniell at Deobund, Messrs. Mulligan and Morgan in Saharunpoor, Captain Orman at Roorkee, Mr. Irvine at Behut, Deputy Nundkishore at Jowallapoore, carefully revised the returns again on the evening and night of the 10th of January. Mr. Wynne and myself were obliged to leave the district for Agra on the morning of the 10th January, so that the work in the city of Saharunpoor was carried out by Messrs. Mulligan, Donovan, and Morgan, and at Nukoor by the Tehseeldar.

4. In consequence of Settlement operations being in progress in this district, a large number of European Officers were available for superintending the Census returns, and, though much leisure was not at their disposal, still these returns were tested by them over a considerable portion of the district.

5. The general conclusion arrived at by comparing the results of the examination of these papers by the various Officers has been to shew that, with the exception of a few villages in Pergunnahwar Saharunpoor and Mozaffurabad, the returns had been prepared with great care, and were generally correct. I found the village returns remarkably correct, but there had been much carelessness in the preparation of the papers in the two mohullas examined by me in the town of Saharunpoor. The services of Messrs. Mulligan, Donovan, and Morgan, who happened to be at Saharunpoor, were consequently enlisted, and the whole of the returns revised and corrected, with the assistance of the Sudder and Tehseeleo omlah.

6. The Putwarees' village returns have been carefully examined in the tehsileeis, and the pergannahwar totals checked in this office.

7. The following results are apparent when comparing the Census returns of 1847, 1852, and 1865 :—

Total Population of the District.				
1847,	...	...	...	5,47,353
1852,	...	...	...	8,01,325
1865,	...	...	...	8,69,176

Thus the increase to the population of this district during the last thirteen years has only been 67,851.

The difference in the ten principal towns during the same period from 1851 to 1861—

Town.	1851.	1861.	1865.	Increase since 1851.	Percentage 1851.
Saharsaopur,	24,294	27,905	44,119	6,621	...
Deshbandh,	11,674	12,521	21,734	1,056	...
Jawallapoor,	1,802	12,162	1,665	...	1,403
Munglour,	3,938	12,000	20,200	...	1,174
Gangohi,	6,260	6,260	10,470	4,210	...
Roorkee,	5,511	5,207	10,261	3,750	...
Rampur,	4,162	5,008	5,464	1,302	...
Dumka,	4,160	5,011	5,008	...	...
Kamalganj,	2,765	4,275	4,275	...	1,444
Lamburh,	...	...	5,122	...	...

The large increase apparent in the population of the towns of Saharsaopur, Deshbandh, and Rampur is attributable partly to the increasing prosperity of those towns. In Roorkee the presence of a large number of troops has added considerably to the population. The decrease apparent in the towns of Jawallapoor, Munglour, and Kushtia is attributable to the circumstance that when the Census was taken in 1851 a very large body of coolies employed in the construction of the Ganges Canal had become temporary residents of those towns. A return showing the increase in the population in the various tehsilles since 1851 would possess some interest, but unfortunately the boundaries of these sub-divisions have been totally altered, so also of the parganas of which they are composed, so that it is impossible to make the comparison.

From S. N. Martin, Esq., Collector of Muzaffernaggar, to W. C. Pinwaver, Esq., Secretary to Sudder Board of Revenue, N.-W. Province (No. 10, para. 2 to end, with annexure).—Dated Muzaffernaggar, the 5th March, 1865.

2. The first thing I did was to establish a native agency of the most efficient kind. In the rural villages the enumerators were chosen mostly from the Patwaris and their assistants, from petty traders, and others; in large towns the selection was from a more extensive body of Government officials—Patwaris, traders, tahsildars, and jangas, &c. The superintendents were nominated also from officials—pleaders, respectable zamindars, city residents—all belonging to a class of higher order of education and attainments. Any assistance from the Police was strictly forbidden, and the people were made aware that, in ordering a careful Census to be made, Her Majesty's Government was not actuated by any motives of increased taxation, but had in view the ascertainment of the condition of the inhabitants.

3. Accordingly the Tahsildars were directed to furnish a list of the establishment to be employed, in the following form:—

Serial number.	Name of city, town, village, or hamlet.	Name of Enumerators, in one to about 100 houses.	Name of Super- intendent, at the rate of 1 to 15 Enumerators.	Name of Tehsildar, Patwari, Cameongor, who is to attest one-fifth at least.	Remarks.
1	2	3	4	5	6

After the establishment had been examined and approved of, the Tahsildars were ordered to proceed to work at once. A tehsil was then told off to each of the District Officers, thus:—

- Mr. S. N. Martin, Collector, ... ... Tehsil Shamla.
- Mr. R. J. Leeds, Assistant Collector, ... ... Mozafernaggar.
- Mr. W. T. Baldwin, Ditta, ... ... Jansuth.
- Mirza Vigar Ally Beg, Uncov. Dy. Collector, ... ... Boorhan.

It was the duty of the above-named Officers to watch narrowly the proceedings of the enumerators, superintendents, tehsildars officials, &c., and to see that all were at their posts on the night of the 10th January.

4. Omitting strangers, such as gueisis and travellers, the rough returns were called in by the end of October, 1864. In the meanwhile the Circular Orders of the Board

No. W. of 1864, dated 17th November, and No. X of 1864, dated 30th November, first suspending and then re-directing operations regarding the Census, were received : this delayed matters a little, but no serious confusion was allowed to affect the general tenor of the scheme.

5. The first results were rather startling. The Census of Mozaffernuggur in 1852-53 gave a population of 6,72,861, or 409 souls to the square mile. My first rough calculations shewed a total population of 6,42,662, or about 328 to the square mile, and a falling off in the population of 30,299. The diminution was ascribed to the Mutinies, the famine year, and to possible inaccuracies in the former Census. I detected a fruitful source of error to be wanton carelessness on the part of the heads of families, who, looking upon the Census Officer as an impudent intruder, paid little attention to giving a correct enumeration of the members of the family, especially of the females. This was finally overcome after a little explanation, and renewed efforts were made to collect accurate data, and to subject the memoranda to a careful analysis on the night of the 10th January.

6. Before proceeding further I may as well mention that I endeavoured to do the work as economically as possible, without putting Government to any extra expenditure. With this intention I proposed to the Board of Revenue, North-Western Provinces, in my letter No. 22, dated 25th June, 1864, that I should be allowed an expenditure of Rs. 60 for the whole district, to meet the cost of country paper and oil. The permission was granted by the Board by their Secretary's letter No. 262, dated 8th July. The actual expenditure has been no more than Rs. 14.

7. Considering the testing of the returns by the Officers of the district to be of vital importance, I deputed all my subordinates into the interior of the district, to check the enumeration. The Tehseeldars and Peshkars, too, were kept constantly on the move, and I believe I may with confidence assert that the present Census is as correct as can be. I was called away on duty to a conference at Agra, otherwise I should have myself superintended the conduct of certain enumerators on the night of the 10th of January.

8. The reports of my subordinates, Messrs. Leeds, Baldwin, and Mirza Viqar Ally Beg, Deputy Collector, are annexed to this letter. These reports will show how actively the Officers of this district were engaged in checking the vernacular returns of the enumerators.

9. The results of the Census in the four tehsils are as follow :—

Tehsil.	Former Census.	Present Census.	Remarks.
Tehsil Shamlee—5 pergunnahs, ...	2,09,208	1,97,610	Less by 11,598. The diminution in the population is ascribed to the Mutinies of 1857 and the famine of 1860. Present population to the square mile, 427.
Tehsil Mozaffernuggur—5 pergunnahs, ...	1,71,479	1,77,952	Excess, 6,473 persons, mostly in the canal-irrigated pergunnahs of Mozaffernuggur and Poorchupar. Present population is to the square mile, 397.
Tehsil Jansuth—4 pergunnahs, ... Tehsil Boorhara—3 pergunnahs, ...	1,44,551 1,47,623	1,51,597 1,55,052	Excess by 7,046. Average per mile, 336. Excess 7,430 in this tehsil. Irrigation from wells and Eastern Jumna Canal; consequently the famine, though severe, was less felt than in other pergunnahs devoid of irrigation. Present population to the square mile, 542. Of the excess, 6,091 belongs to the canal-irrigated pergunnah Kandlah alone. This shows the great benefits conferred by the Canal.
GRAND TOTAL, ...	6,72,861	6,82,212	Former Census, ... 6,72,861 Present, ... 6,82,212 Net increase, ... 9,351 Average per square mile for the whole district, 414

*Mr. Leeds' Report.—Dated Camp Poor, 22nd February, 1865.*

I SEND you a brief report of the operation connected with the recent Census in the Mozaffernuggur Tehseel.

The proceedings in that tehsil having been placed under my supervision, measures were immediately taken to provide an efficient establishment of enumerators, care being taken that too large a number of houses should not fall to the lot of one person ; and the provisions of Circumstances B. and J. of 1864 were generally carried out. The village Putwarees formed a most efficient establishment in the rural district, and I have no doubt that the returns are more correct in the villages than in the towns. In some instances, indeed, I found that the Putwaree had contented himself with sending for the heads of families to the *choupal*, and there writing down the numbers on enquiry, instead of going from house to house ; but even in such cases the actual errors were not serious. There was also at first some hesitation on the part of the people in readily furnishing the required information, and some of the enumerators seem to have regarded it as a degradation to visit the quarters of the lower castes ; but these and other omissions were, I have every reason to believe, rectified on the revision of the papers by the superintendents.

At first sight the falling off in the population of the tehsil as compared with that stated to exist in 1852 may give rise to some doubt as to the correctness of the return ; but in comparison it will be found that the returns throughout are uniform and consistent, and it appears to me that there are several causes which may be deemed sufficient to warrant the decrease.

I.—The population in 1852 was a very dense one, and had probably reached the limit of subsistence, so that, unless under favorable circumstances, the increase in population would necessarily be but slight. Now it admits of no doubt that the productive power of the land has been very greatly increased since 1852, and consequently we might have expected a corresponding increase of population ; but, on the other hand, there are two events which are, I think, amply sufficient to account for the stationary condition of the population :—

1st.—The Mutiny, with the attendant disorganization and consequent neglect of cultivation, either partially or entirely.

2nd.—The severe famine which followed so close on the events of 1857-58, and which swept off so large a part of the population.

When we remember that India is not a rich country, and that the great mass of the population live from hand to mouth, without the ability, if they had the inclination, to lay up a store against bad times, it is scarcely possible to over-estimate the loss of life which must have resulted from so terrible a visitation as that of 1860. In 1852 the population of the five pargannahs comprising the Tehsil of Moznifurnuggur was returned at 1,71,479, and the present Census shows, according to the returns of the 31st October, 1864, a total of 1,68,467, or a falling off<sup>\*</sup> of 8,012.

\*Upon re-testing this was found not to be the case : there is an excess.—S. MARTIN, Collector.

I believe, as 13 females to 12 males,—i. e., of those alive at any given time,—whilst in India it would seem that the proportions are altogether reversed, and so as to incline the scale considerably the other way. For example, in 1852 the population stood thus :—

Males, 94.241 ; females, 77.238,  
or rather less than 10 females to 12 males.

In 1864,—Males, 86.689 ; females, 76.778

Probably the balance has been somewhat reduced by the events of 1857 and following years, but the disproportion is still most striking, and would give rise to some doubts as to the accuracy of the returns if it were not so uniform. On

Mr. Leeds' calculations refer to the preliminary Census up to end of October, 1864.

The disproportion in the number of females may partly be due to female infanticide among Rajputs. Polygamy can hardly be a cause. The practice of polygamy and early dissipation among the Mahomedans especially tends to produce impotency among the higher classes.—S. MARTIN, Collector.

Order No J., dated 7th June, 1864, and Sudder Board's Letter No. 61, of 25th January last. We find from the first of these statements that the total area of the district equals 2,361 square miles, which exceeds the area shown in the statements for 1852 by 161 square miles, thus accounted for :—

Lonee Pergunnah re-transferred to Meerut,	...	155 square miles.
Land recovered by alluvion,	...	6 do.
		161 do.

The population, as it now exists, numbers 1,210,880. Dividing this by 2,361—the number of square miles—we find the proportion to be 513 persons per square mile, which is three persons per-square mile less than in 1852. Deducting, however, the area and population of Pergunnah Lonee, which was not included in the returns of that year, we have a population of 1,149,368, as against, in 1852, 1,135,072: increase, 14,296 persons, giving a proportion of 521 persons per square mile, or an actual increase of five souls per square mile, notwithstanding the increase of area by six square miles from alluvion. Pergunnah Lonee is sparsely populated, being far below the average: its population of 61,512, distributed over its area, gives a proportion of 396 persons per square mile only. It lies just opposite Delhi, across the River Jumna; and, on reference to the Delhi statements of 1852, where it is called the Eastern Pergunnah, we find its average population was only 324 persons to the square mile. Thus it has improved vastly—in fact, far beyond the average of the district; and this, too, notwithstanding the ravages, and burnings and plunderings, it was subjected to during the Mutiny, and notwithstanding that it suffered more than perhaps any other part of the district during the famine and pestilence which followed in the years 1860-61. There is still found the same disparity between the sexes, the males exceeding the females by upwards of a lac. This result, so contrary to European experience, was remarked upon in Mr. Christian's Report for 1852, but the causes remain still to be elucidated.

18. The classified list of villages deserves notice, as exemplifying the increasing population, and consequently the increasing prosperity, of the district :—

No. of villages containing less than	1,000 inhabitants,	1852.		1865.	
		1,077	1,139	313	10
„	more than 1,000, less than 5,000,	288			
„	„ 5,000, „ 1,000,		5	10	
„	„ 10,000, „ 50,000,		3	2	
„	„ above 50,000,		0	1	

The increase in the number of villages containing less than 1,000 is again attributable entirely to the sparsely-populated villages of Lonee Pergunnah being now added to our list. The remaining entries of the abstract show improvement in each. Of villages containing over 5,000 and less than 10,000, we must deduct two (Ghazecaband and Shaderah) as having come over from Delhi with the Lonee Pergunnah; but, excluding them, we still have eight villages, or three small towns, which have increased over 5,000 since 1852.

So, again, Meerut has left its two fellow-towns, Hauper and Sirdhana, and places itself in the higher grade, numbering over 50,000 inhabitants. The village of Khekurah has disappeared from our list, and now contains less than 5,000 inhabitants; but in its place we have four\* which have increased in population over that number.

In those very towns where we had reason to expect decrease, there we find it; and where we looked for increase it appears—Gurnuktesur, Shadurah, and Sirdhana, formerly known as large marts, have long since ceased to be so, and in their places.

\* Chuprowlee.  
Kirthal.  
Pilkhoos.  
Teekree.

larger population ; wherens Boorhana and Shikarpore suffered to a certain degree in the year of famine—people left the dry for other tracts which were artificially irrigated. The Mutiny, too, and sickness, such as fever, cholera, &c., has kept down the population to its present limits. I can confidently assert that the Census is correct ; and I have been able to complete the whole work without subjecting Government to a farthing of expense.

*From W. A. FORBES, Esq., Collector, Meerut, to F. WILLIAMS, Esq., Commissioner, 1st Division, Meerut (No. 93, paras. 11 to end).—Dated Meerut, the 22nd May, 1865.*

11. Briefly I may recapitulate the explanation which accompanied the statement.

*Columns 2 and 3.*—The tehsils and pergannahs are entered according to the latest arrangements made in 1852, but also include the Lonee or Eastern Pergannah, which had been transferred to Delhi just previous to the Census of that year, and has now again, subsequent to the Mutiny, been re-transferred to Meerut. *Column 4.*—The number of mouzahs correspond with the maps of the Surveyor, and include those which have no inhabited villages upon their areas—every separate village, whether inhabited or without an inhabited quarter, is shown. *Column 6.*—The area in acres is according to the original survey, corrected as far as that has been affected by alluvion or diluvion. The difference between the entries in columns 6 and 11 (Area and Revenue Demand) of this statement and the Board's printed statistical statement was explained in my No. 12, of 24th March last. In the printed statement the area was in accordance with Deputy Collector Mohur Sing's revised measurement, whilst the jumma or revenue demand was that of the Settlement under Act IX. of 1833 ; whilst in my return the demand shown was that for 1863-64, and the total area that of the survey, revised and corrected, as stated above, where fluvial action rendered that necessary. Mohur Sing's revised measurement was not only partial and incomplete, but it was not sufficiently accurate to be taken in preference to the old scientific survey. Columns 7 to 10, inclusive, are in accordance with the Putwarees' nikasees for 1270 F. S.

The cultivated area and the revenue demand for 1863-64 show a steady increase over the returns made at the last Census.

	1852.	1865.	Increase.
Cultivated area in Acres,     ...     ...     ...	907,758	972,523	64,765
Revenue Demand,     ...     ...     ...	Rs. 1,693,046	Rs. 1,748,113	Rs. 55,067

In these figures I have omitted the Lonee or Eastern Pergannah from under the return for 1865, in order to make the comparison more fairly. The 64,765 acres thus added to our malgozaree, or rent-paying cultivated area, is thus obtained :—

Resumed rent-free, or maifee lands,	... 28,013	acres.
New land actually brought under the plough, ...	36,752	"
	64,765	"

The increase—Rs. 55,067—in the amount of Government revenue demand may be taken as entirely resulting from the assessment of the resumed maifee lands, for the remissions and assessment on account diluvion and alluvion are nearly balanced.

12. The *Zillah Statistical Return of Population*, with its (3) notes, and the *Classified List of Towns and Villages*.—These are furnished in accordance with Circular

Order No J., dated 7th June, 1864, and Sudder Board's Letter No. 61, of 25th January last. We find from the first of these statements that the total area of the district equals 2,361 square miles, which exceeds the area shown in the statements for 1852 by 161 square miles, thus accounted for :—

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18. The classified list of villages deserves notice, as exemplifying the increasing population, and consequently the increasing prosperity, of the district :—

No. of villages containing less than 1,000 inhabitants,	1,077	1,139	1852.	1865.
„ „ more than 1,000, less than 5,000,	288	313		
„ „ „ 5,000, „ 1,000,	5	10		
„ „ „ 10,000, „ 50,000,	3	2		
„ „ above 50,000,	0	1		

The increase in the number of villages containing less than 1,000 is again attributable entirely to the sparsely-populated villages of Lonee Pergunnah being now added to our list. The remaining entries of the abstract show improvement in each. Of villages containing over 5,000 and less than 10,000, we must deduct two (Ghazeeabad and Shaderah) as having come over from Delhi with the Lonee Pergunnah; but, excluding them, we still have eight villages, or three small towns, which have increased over 5,000 since 1852.

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\* Chuprowlee.  
Kirthal.  
Pilkhoon.  
Teekree.

Ghazeeabad and Baghput arise. Barote also is a place of some trade, and even of manufactures in iron peculiar to itself, and it has withstood the trial of the tehsel head-quarters having been removed from it. Chuprowice has but little trade, and, with Kirthal, may be called an agricultural village. Teckree also is essentially an agricultural village; and I look upon the increase of population in these three villages as a remarkable sign of the general prosperity of the district.

*From H. G. KEENE, Esq., Collector of Boolundshuhur, to F. WILLIAMS, Esq., Commissioner, 1st Division, Meerut (No. 105, paras. 4 to end).—Dated the 11th March, 1865.*

4. The following is a brief explanation of the mode in which, and the agency by means of which, the present statements have been compiled :—

1st.—Putwarees, with their relations, were employed in their respective hulkahs.

2nd.—In large estates the proprietors' agents were associated.

3rd.—These agents instructed Lumberdars, and tehsel officials were employed to superintend.

4th.—The papers were filed in October, November, and December, and tested by the Tehseeldars, and afterwards by superior officers.

5th.—The testing officials were furnished with instructions according to the Circular.

6th.—The forms were indented for and distributed on receipt.

5. The Tehsel of Khoorjah was supervised by the Covenanted Deputy Collector; that of Secundrabad by the Settlement Officers; Pergunnahs Burrin, Shikarpoor, and Agowtah by Mr. Assistant Collector Barrie; and the rest of the work was supervised by myself.

6. All the European Officers and the English gentlemen resident in the district were provided with forms and copies of instructions in English for their guidance. The returns so obtained have been all amalgamated in the Tehsel Pergunnahwar Statements.

7. The European travellers and others, putting up at encamping-grounds and rest-houses in the district, were also similarly provided with forms and instructions in English, which were returned to this office duly filled up. Those have also been amalgamated with the Pergunnahwar Statements. The Census of the Railway, however, was undertaken in that department, and is excluded from the present returns.

8. On the 9th January reminders were issued to the several supervising officers in the district to prepare them for the following night's work. Some of the high Collectorate officials—such as the Head Clerk and the Serishtadar—were also deputed to superintend the Census operations of some of the towns in the district on the night of the 10th January.

9. In cities and large towns, suitable preliminary measures were taken to ensure the correctness of the returns. Superintendents were chosen from the chief native gentlemen of the city, and the enumerators from the city residents. The cities and towns were divided into portions (hulkahs), and over each hulkah was an enumerator, selected from the residents of the mohullas.

10. The numbering of enclosures and houses was creditably carried on by the tehsel officials throughout the district by means of pasting placards, bearing large figures in red ink, on each enclosure and house, which ensured facility in testing the returns.

11. The Tehseeldars were strictly enjoined to test and examine the returns prepared by the enumerators and superintendents, and to satisfy themselves of the accuracy by personal enquiry on the spot, and by verbal enquiries from persons familiar with the locality who may happen to visit the tehseldarce.

12. After the completion of the Census, the returns were duly tested by the Tehsildars; and I beg to state that I have every reason to conclude that the work has been as accurately performed as its nature could possibly permit.

	Total Population.
Census of 1852,	... 775,512
District of 1853,	... 801,431
	<hr/>
	82,919
	<hr/>
Average per square mile, ...	1852.      1853.
	<hr/>
	427      424

13. The subjoined statement shews an increase of population of about 2·7 per cent. since the last Census of 1852. This increase is entirely owing to the increase of territory by the transfer of thirty-three villages from Zillah Dehli—the average per square mile being, in fact, somewhat below that of the former Census, as shown in margin.

14. In conclusion, I need not omit to mention that every precaution and exertion were used to prevent annoyance or vexation to the people from the measures taken for the accuracy of the Census returns; and that care and vigilance were exercised to prevent unprincipled and designing men from making them the means of extortion from the poor and ignorant classes of the community.

From J. H. Pauson, Esq., Collector, Allahabad, to W. C. Plowden, Esq., Secretary, Board of Revenue, North-Western Provinces (No. 24, paras. 5 to end.)—Dated the 17th April, 1865.

5. The general result shews the present population of the district to be 925,538, and the ascertained number of houses, 191,581—giving an average of nearly five souls to each house, and a population of 497·86 to the square mile. The Railway Census and that for the regiment stationed here, and its camp followers, are not included in the District Census, agreeably to orders received from you.

6. On reference to Mr. Hutchinson's statistics of this district, I find the Census taken on 1st January, 1853, gave a return of 1,134,565 people. Deduct from this 103,145, the then ascertained population of the two pargunnahs of Puchlanah and Mahrerah, since transferred to Etah District, and compare the balance (1,029,420) with the present Census, and we arrive at the large minus difference of 103,882. In the ordinary course of things the population should have increased; the decrease now shewn must be set down to the three main causes of—the extreme sickness in the year 1856, the disturbances and slaughter of the Mutiny year following, and the famine of 1861.

7. The outturn of the present operations may be considered trustworthy, and pretty accurate—the average number of five inhabitants per house, and the proportion of males to females (viz., 490,619 of the former, to 425,889 of the latter), shewing fair results. Hindus preponderate over other classes, there being 8,22,473, or close upon 59 per cent. of the whole—the same ratio observed at the last Census—to 1,03,065 Mahomedans and others not Hindus.

8. The agricultural population numbers 398,908, or 43 per cent.; and the non-agricultural, 526,630, or about 57 per cent.—a difference in their relative positions from the returns of 1853 by 4 per cent.

9. The proportion of adults to children is a little more than 64 per cent. All under twelve years have been reckoned as children. It is possible that sufficient discrimination has not been paid to this point by the enumerators, as it was in the classification of children chiefly that the figures were found to be in fault when testing them.

10. The instructions issued by the late Mr. Christian for the Census of the 31st December, 1852, together with his concluding remarks, have been adhered to as close

as possible in effecting the present arrangements ; but, in consequence of all the records of this Collectorate being destroyed by rebels and mutineers in 1857, we have not had the advantage of comparing the present with the last Settlement returns of area, &c. The only correct information of the survey area has been gleaned from Mr. Hutchinson's district statistics, as already noticed in my letter No. 53, dated 30th September, 1864.

11. On comparing the Statements Nos. 1 and 4, the number of villages or townships recorded in the former struck me as being incorrect. Even in the amended statement submitted with my letter No. 53, dated 30th September, 1864, 1866 is there entered : the supervision then made was only half carried out. I have now carefully compared the Census figures with the Office and Tehseelee Registers, with the view of exhibiting inhabited villages only (returning as one town only places like Secundra Rao and Attrawlee, which were divided into puitees, or whose mahfee lands were resumed before the last Settlement, and appear in the Office Alphabetical List under separate numbers, in consequence of their nikasee papers being prepared separately), and the result is as follows :—

Total entire villages, including 22 rent-free,	... 1,799
Portions of ditto separately entered in the Office	
Alphabetical Misibund Register, ...	... 12
Butwarr Estates, ...	... 210
The Result tallies with the total number of the Misibund Register, ...	... 2,021

From the entire villages must be deducted sixty-six that have fallen into ruin and are untenanted : the difference, 1,733, is the total number of inhabited villages and townships. The Talooqua of Durriapore has appeared hitherto as one village only, having been so originally; but during the course of years, its eleven hamlets, covering a very large area, have increased so much in population that I have ranked them as so many separate villages in the present enumeration.

12. The number formerly rendered (1,866) is reported to include butwarra. mehals of three tehsilees, and is altogether wrong. Great misunderstanding prevailed amongst the Canongoes and office people as to what was actually required to be shewn, notwithstanding the express directions contained in the Board's Circular No. B., of 8th March, 1864. I must hold myself to blame for failing at the time to exercise a closer supervision of the former return. The accompanying pergunnahwar list exhibits the true number of villages or townships.

13. The following comparative statement will shew how the population of all the larger towns in this district has been falling off, owing probably to one or more of the desolating causes above described, excepting Hattrass, which has increased a little :—

Census of 1853.		Census of 1865.	
Town.	Population.	Town.	Population.
Coel,	... 55,001	Coel,	... 48,403
Hattrass;	... 20,504	Hattrass,	... 23,722
Attrawlee,	... 15,410	Attrawlee,	... 15,052
Secundra Rao,	... 12,873	Secundra Rao,	... 12,431
Hurdoogunge,	... 8,292	Hurdoogunge,	... 6,210
Jellalee,	... 6,599	Jellalee,	... 6,155
Moorsan,	... 6,568	Moorsan,	... 5,572
Tuppul,	... 5,941	Tuppul,	... 5,747

The above eight towns are the only places whose inhabitants exceed 5,000. Of the occupations and trades, there are none calling for any remark. Agriculturists and laborers comprise nearly three-fifths of the whole population; and of castes, the Chumars, the lowest in the social scale, take numerical precedence; and next in order to them, Brahmins, Jats, Rajpoots, and Bunniahs.

14. In conclusion, I may add there has been no complaint whatsoever made of annoyance or vexation to the people, who have, on the contrary, as a rule come forward with all the information wanted, and assisted the Government officers and their own fellow-countrymen employed in the work of enumeration.

15. My thanks are due to the latter, both Covenanted and Uncovenanted, for the part they one and all have taken in producing the results now reported, and the interest they have evinced in the measure.

*From LIEUTENANT-COLONEL H. RAMSAY, Commissioner of Kumaon, to W. C. PLOWDEN, Esq., Secretary, Board of Revenue, North-Western Provinces (No. 127).—Dated 24th June, 1865.*

IN forwarding\* the Census Returns received from the District Officers, I

think it necessary to observe that I do not consider the results

\* Under docket No. 123, dated 20th instant. shown altogether correct, though as nearly so as can be expected when some of the pargunahs are in a semi-barbarous state, and the people full of suspicions at the revival of a system which is identified in their memories with taxation.

2. In Kumaon Bhote, for instance, the females are more than 30 per cent. in excess of the men. In Kutolee and Augur, also, the females preponderate; whereas in many pargunahs the males greatly exceed in number.

3. The returns now forwarded shew a satisfactory increase on the Census made about twelve years ago; and, as every man's name was written down on the former as well as on the present occasion, I feel satisfied that more correct returns cannot be expected.

*From D. M. GARDNER, Esq., Offg. Senior Assistant Commissioner, Gurdwala, to LIEUTENANT-COLONEL H. RAMSAY, C.B., Commissioner, Kumaon Division (No. 226).—Dated the 8th June, 1865.*

IN reply to yours of 31st ultimo, I enclose three statements,\* marked A., B., C.,

\* These have been embodied in the tables and statements appended to the General Report. drawn up as nearly as possible in accordance with the Sudder Board's Circulars dated 8th March and 7th June, 1864, and 25th January, 1865.

2. The statements marked B. and C. were sent by my predecessor to the Board on May 11th, without any explanatory letter (copies are enclosed).

3. The statement marked A. was prepared in accordance with your letter No. 79, of April, 1864, intimating that Government modified the orders of the Board, and enclosing a form as a pattern. The Census forms were printed in accordance with this order, and hence some of the statistics called for by the Board cannot now be furnished.

4. The whole of the arrangements for conducting and ensuring the accuracy of the Census having been made by my predecessor, I need only state that the enumerators were the Putwarees of the puttees, superintended by the Canoongoes; and that a rough Census made in 1861 afforded some means of testing its correctness.

5. In the returns one considerable error is apparent: while the number of adult females exceeds the number of adult males by 5 per cent., the number of females under sixteen falls short of the number of males of the same age nearly 29 per cent. The explanation

One unavoidable error in relative numbers of male and female children.

of this is easy : as males under sixteen are exempted from certain public burdens, every young man whose age would make it possible is put down as under sixteen. An effort made last year to introduce female education into Gurhwal led to the most absurd alarms, and girls have been returned as women, lest they should be required to go to school. It would have been inexpedient to push enquiry further on this subject. The total of males against the total of females shows no disproportion.

6. The main result is a return of 248,742 in 1864, against a total of 236,684 General result, increase of given by the Census of 1853-55, shewing an increase of 3·9 5·09 per cent. since last Census, per cent.

7. The increase has been greatest in the pergannahs nearest to the plains. And of 8 per cent. in the Choundkot, with Gungawali and Talla Sulan, show an increase of more than 8 per cent.: they will surprise no one who has seen the flourishing and substantial-looking villages in those parts of the district.

8. The decrease in the snow pergannah Painkhunda is not to be wondered at: its entire population consists of Bhoteas and classes dependent on the shrines of Kedar and Budree Nath. The trade of the former has rather diminished of late years by the decrease in the demand for borax, and the plunder to be picked up by hangers-on of the temples has greatly diminished since the *sudaburi* revenues have been applied to dispensaries, and the payments in kind as temple revenue commuted to fixed rent in money. The stagnancy of Bhotea commerce has affected the prosperity of Dusslee, which breeds the sheep for that carrying trade, and accounts for the non-increase of population in that pergannah.

9. The diminution of population in Nagpore and Chandpore requires further investigation. Both these pergannahs have been ravaged In the plague-stricken pergannahs of Nagpore and Chandpore, by the terrible *mahamaree* plague, which may account for this decrease; but I consider the returns from Nagpore quite unreliable, and am engaged in revising them. In the meantime I am unable to retard the despatch of these papers, or to alter the tables prepared by my predecessor.

10. The town of Sreenuggur shows a population of 1951, against 2,553 in 1855. And in the town of Sree-nuggur. This town has resisted the efforts of successive Officers to give it life; it exhibits a decay which is likely to be progressive, and, should Gurhwal ever possess a flourishing town, it will not be at Sreenuggur.

11. The total population shown in this return, reckoning the area of British Gurhwal as 5,000 square miles, gives only 49 per cent. to the Population to square mile of total area, and to each acre square mile. On the other hand, it gives nearly two persons of total cultivation. to every acre of total cultivation, as shewn in the latest returns. Considering that nearly the whole of the population of Gurhwal is the main agricultural, and that pasturage is employed chiefly for the maintenance of plough cattle, this is a remarkable result.

*From D. M. GARDNER, Esq., Offg. Senior Assistant Commissioner, Gurhwal, to W. C. PLOWDEN, Esq., Secretary, Board of Revenue, North-Western Provinces (No. 179).-- Dated 30th April, 1866.*

In accordance with your Office Memos. Nos. 1363 of 1865 and 286 of 1866, I have the honor to re-submit statements of Census, originally furnished by my predecessor, and to return the other statements which were enclosed with Memo. No. 286, of 27th February last.

2. The Census of Pergannah Nagpore was rendered worthless, by more than one of the returning officers having furnished papers palpably and grossly incorrect, as I discovered when engaged in re-casting the returns for the Board.

3. The Census of Gurhwal was not simultaneously taken on the 10th January: there existed no machinery for doing so in 4,000 villages, in which few persons could read or write, and in which, from public burdens and assessments having been always based on Census returns, every person thought himself interested in making a false return.

4. Each of forty-four Parganas had to go to about one hundred widely-separated villages, and the making of the Census occupied several months.

5. In accordance with paragraph 3 of your Office Memo. No. 286, of 27th February, I have found it necessary to re-enact my predecessor's statistical return, submitted on the 11th May last, and forward herewith a new statement.

*Memorandum on Results of Census taken in 1865, by G. Palmer, Esq., Collector of Bijnour.—Dated 23rd August, 1866.*

<i>Towns and Villages.</i>	1865.	1853.
No. containing less than 1,000, inhabitants,	1,888	1,900
" " more than 1,000, and less than 5,000,	66	62
" " more than 5,000, and less than 10,000,	9	8
" " more than 10,000, and less than 50,000,	4	4
Total,	1,967	1,974

*Detail of Towns above 5,000.*

<i>Name of Town.</i>	1865.	1853.	<i>Increase.</i>	<i>Decrease.</i>
Jhaloo,	5,522	5,716	...	194
Mundawur,	7,626	7,737	...	111
Keeratpore,	8,971	9,567	...	596
Afzulgurl,	7,851	6,143	1,708	...
Sherkote,	5,735	12,084	...	6,349
Dhanpore,	5,651	5,633	18	...
Seohara,	8,710	9,221	...	511
Subespore,	6,196	6,442	...	246
Nehtore,	8,195	7,587	608	...
Bijnour,	12,566	11,745	821	...
Nugeena,	19,075	18,462	5,613	...
Nujeebabad,	19,557	19,999	...	332
Chandpore,	11,286	12,748	...	1,462
			8,768	9,801

The number of villages numbering less than 1,000 inhabitants has diminished by 12, and, taking into account the increase of four in those numbering more than 1,000 inhabitants, this represents a net decrease of eight villages in the whole district. This decrease is doubtless attributable to the political disturbances of 1857 and the famine of 1860. Insecurity in the one case and poverty in the other caused many small outlying villages to be abandoned by their inmates; and some of these have never been re-habitated to this day.

There has been an increase of four in the villages of more than 1,000 and less than 5,000 inhabitants.

The number of towns containing more than 5,000 inhabitants has not increased. In five of these towns there has been an increase in the population aggregating 8,768; and in eight, a decrease aggregating 9,801—giving a net falling off amounting to 1,033 in the total population of the larger towns.

The increase is mainly noticeable in Nugeena, Afzulgurh, Bijnour, and Nehtore; and in all of these towns is directly attributable to increased prosperity and a developing trade. In the case of Nugeena, the enhancement of the value of landed property, consequent upon the opening of the canal, and, in the case of Afzulgurh, the recent development of the trade in forest produce, have probably added materially to the commercial progress of these towns.

Of the eight towns in which decrease of population is observable, Jhaloo, Sherkote, Nujeebabad, and Chandpore suffered severely during the year of the Mutinies. Jhaloo was sacked and burnt, and Sherkote twice attacked and captured by hostile forces in 1857. On re-occupation of the district in 1853, Nujeebabad was burnt and plundered by stragglers from Brigadier-General Jones' column. And in the case of Chandpore there can be no doubt but that the sudden fall of some of the chief families in the neighbourhood (who had been concerned in the rebellion) must have injuriously affected the local trade.

In the case of Mundawur and Kherutpore the decrease is more probably attributable to the famine of 1860-61; and in the case of Seohara and Subespore to the gradual diversion of the traffic which used to pass through those towns into another channel. This last-named cause has been operative in some degree also in Chandpore.

*General Results.*—The discrepancies of area, as returned in the present Census and compared with the corresponding returns in 1853, have been already explained in a memorandum submitted through Commissioner on the 9th December, 1864.

The return of area for the present Census is probably more correct than that shewn in the Census papers of 1853. It may be assumed, therefore, that the slight increase of 28 per cent. on the whole population is real.

#### *Detail.*

Hindoos.—	{ Total increase,	... 1.74	per cent.
	Males ditto,	... .50	"
	Females ditto,	... 3.26	"
Mahomedans.—	{ Total decrease,	... 4.54	"
	Males ditto,	... 5.99	"
	Females ditto,	... 1.97	"

These results are quite intelligible. But for the special causes which affected the district in 1857 and 1860, the population would probably have risen much more considerably. It is natural enough that its rise should have been sensibly checked by the effects of the anarchy and faction fights which prevailed in Bijnour during 1857, the unavoidable consequences of restoration of order by Military force in 1858, and the subsequent famine of 1860; and, if it be borne in mind that at the time when the district was re-occupied in 1853 there was a general exodus of the Mahomedan population, under the belief that all Mahomedans were considered and would be treated by the Government as rebels, while with rare exceptions all Hindus were reckoned loyal, it will not seem strange that the special cause referred to should have told mainly on the Mahomedan population.

The noticeable circumstance that, throughout the whole Census, and with both Hindus and Mahomedans, the comparative percentage is more favorable in the case of the females than in that of the males, doubtless arises in the main from more correct enumeration. It is, I think, beyond question that in the present Census the real object of Government has been better understood; and consequently, the people have been more ready to assist, and less inclined to obstruct, the enumerators than heretofore.

These causes—viz., the effect of the political events of 1857-58, and the greater accuracy of the present Census—explain also the results obtained by more detailed analysis.

	<i>Agricultural Population.</i>	<i>Non-Agricultural Population.</i>
Hindoos, ...	Total increase, 1.84 per cent. Males, ditto, 2.44 " " Females, ditto, 1.67 "	Total increase, 1.64 per cent. Males, decrease, 2.06 " Females, increase, 0.96 "
Mahomedans,	Males, decrease, -0.8 " " Females, increase, 2.73 "	Total decrease, 3.61 " Males, ditto, 5.04 " Females, ditto, -0.97 "

The startling cause is thus again found to have affected the Mahomedan, rather than the Hindoo population, and to have been felt by the former more especially in the non-agricultural class; and it was this very class (*i. e.*, the non-agricultural Mahomedans of the towns) who suffered most severely in 1858. This cause would necessarily have told more upon the males than upon the females, and may in some degree account for the disproportion between the two sexes. But, as stated above, I believe the excess of females to be chiefly attributable to more real enumeration. The excess is mainly noticeable in the towns; and I think that the greater comparative accuracy of the Census of 1861 ceased to mainly in the better record of the population of the towns. The comparatively less marked advance of the female element in the Hindoo agricultural population must, I fear, be set down to the existence of infanticide. I am afraid that this crime does prevail in some parts of the district, although not in such form as will admit of proof or of direct administrative action on the part of the local authorities.

*Pergannah Bijapur.*—In this pergannah there is a noticeable difference between the proportion of female to males in the Hindoo and in the Mahomedan population. The Hindoo females are fewer, and the difference is most marked in the agricultural class. I attribute this to the probable existence of infanticide amongst the Jat population.

*Pergannah Dharwad.*—The results in this pergannah are attributable to the several causes above specified. This pergannah was twice a battle-field in 1857. Some of the chief villages were almost entirely depopulated at the time; but the ultimate effects were probably felt more severely by the Mahomedans than by the Hindoo population.

*Muducker.*—Here there is nothing specially remarkable. The small decrease is attributable mainly to the famine of 1860.

*Sherkote.*—In this pergannah the fact mainly noticeable is the progress of the agricultural population, both Hindoo and Mahomedan, and the comparative decrease of the non-agriculturists. This last point is probably explained by the gradual diversion of traffic from the old high road into new channels, and the consequent diminution of local trade in the town of Sherkote.

*Seakara and Nekkore.*—The same cause explains the comparatively greater decrease in the non-agricultural population of these pergannahs also. The proportionate difference of females to males arises, doubtless, from the cause already assigned in the case of other pergannahs—*i. e.*, more correct enumeration.

*Chandpore.*—The main causes of decrease in this pergannah have been the famine of 1860 and a pestilence\* which prevailed in 1862. The Mahomedans have decreased more than the Hindoos, probably in consequence of the sudden fall of the chief Mahomedan landowners in 1858.

*Boorpore.*—The circumstances of this pergannah and the statistical results of the Census nearly correspond to those of the preceding.

*Bashla.*—The population seems to have been nearly stationary in this pergannah.

*Nugeena.*—In this pergannah there has been a clear and marked increase both in the agricultural and the non-agricultural population. This has been the natural result of increased prosperity in all classes. The progress of the Mahomedan non-agriculturists received a severe check in the events of 1858; and this is indicated in the comparative proportion in which Hindoo and Mahomedan non-agriculturists have increased.

Hindoos,	...	18.75 per cent.
Mahomedans,	...	3.18 "

*Burrapora.*—The apparent falling off in the cultivated area of this pergannah has been already explained in a former memorandum: it has, in fact, *increased*. The remarkable increase in population is the result of gradual reduction of the forest and corresponding development of the agricultural resources of the pergannah. It is worth noting that this pergannah was scarcely affected at all, either by the events of 1857-58 or by the famine of 1860.

*Afzulgurh.*—The increase in this pergannah of the non-agricultural population is doubtless the result of the recent development of trade in forest produce. The population of the town of Afzulgurh alone has increased by about one-fourth.

*Keeruthpore.*—The decrease in population here is attributable to the famine of 1860 and to the events of 1857-58. It will be seen that the proportion of decrease in the Mahomedan population is nearly double that of the Hindoos.

*Akkurabad.*—The same causes have operated in this pergannah as in Keeruthpore to produce falling off in the population. It may be observed also that it was heavily assessed at the last settlement. The comparatively greater decrease in the non-agriculturists is probably owing to improvement in communications, and the consequent transfer of business from the local market to larger emporia of trade.

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From R. MANDERSON, Esq., *Officialising Collector, Moradabad, to J. D. INGLIS, Esq., Commissioner, Rohilkund (No. 285, paras. 2 to 14).*—Dated the 22nd June, 1865.

2. On the 23rd August, 1864, I sent for all the Tehseeldars of the district to the sudder station, and discussed with them the means at hand best suited to carry out the preliminaries of the Census.

3. It seemed best to appoint superintendents as much as possible from among either servants of Government or of Municipal institutions—and thus tehsil omrah, Octroi and Chowkeedaree establishments, Ponnad Mohurris, Ameens, and (with the sanction of the Inspector, Public Instruction, 1st Circle) schoolmasters were chiefly selected for the post.

4. Putwarees and their relatives did the work of enumerators; and generally for both these posts those individuals were selected who were the most under the legitimate control of the Tehseeldar of the pergannah.

5. After appointment of the superintendents and enumerators, and definition of their jurisdictions, they were all summoned to the tehsil, when each superintendent was made acquainted with the enumerators whose operations he was to test and control; and where both superintendent and enumerator were made acquainted with their duties, and provided with the proper forms.

6. The preliminary Census was concluded throughout the district by the end of October, and, after purtial by the superintendents, tested by the Tehseeldar of the pergannah.

7. During the continuance of the work the parties were visited by the tehsil omrah, who saw that the work was being carefully and expeditiously performed.

8. The sanction of the Board to the extension of the enumerator's jurisdiction to 250, instead of 100 houses, has been productive of great convenience, and added much to facilitate the work.

9. The duty of superintending and purfailing the finally amended papers of the 10th January was committed to the pergannah officers, who were directed also to take the Census of their own camp, and the District Superintendent to furnish that of the Police stations.

10. The Census of Moradabad Cantonment was carried out by the Station Staff Officer, under the orders of the Officer Commanding.

11. The duty of collecting and correcting all clerical errors which had crept into the papers sent from the tehsils was performed by Meer Imdad Alee, Deputy Collector; and every care has been taken to ensure the returns being forwarded to you in as correct a state as possible. In the list of trades and occupations I have in many instances, for elucidation, given the English and vernacular names.

12. It will be found that the population of the district has decreased since the Census taken in 1853.

13. This is due partly to transfer of one portion of the district to Rampore, another portion to Kunnaon, and a third to the Turrae Pergannahs.

14. But from what I can learn, far more is due to the effects of the outbreak in 1857-58, and the famine and disease of 1860-61.

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*From R. M. Edwards, Esq., Collector of Bareilly, to J. INGLIS, Esq., Commissioner of Rohilkund.—(No. 181, paras. 2 to end).—Dated the 20th April, 1865.*

2. The features of the district have materially altered since the Census of 1854. Then the northern pergannahs of Roodurpore, Gudurpore, Bilhere, Kilpooree, and Nanuk Mutta were a component part of Bareilly: they are so no longer; and a large strip of country on the west, comprising almost the entire pergannah of Ajaon, and large portions of Pergannahs Sirsawar and Serowlee, have been annexed to the Rampore State. The difference between the former and present area is therefore very marked. The proportionate decrease in the population of those parts will be observed by a glance at the comparative statement of the last and the present Census, which I submit in addition to the returns prescribed by the Board.

3. Before proceeding to review the statements, I would offer a few remarks explaining the agency employed, and the measures taken to ensure accuracy in the returns.

4. In villages, the Putwarees were as a general rule appointed enumerators; and in cases where, from extent of area or population, one man was insufficient for the duty, his relatives or some of the most intelligent of the zemindars were induced to aid in the work. The duty of supervision was entrusted to the tehsil officials, and in some instances to the better class of zemindars, or their agents.

5. The arrangements for the city of Bareilly were the following:—

6. The town was divided into 162 hukkals, and to each an enumerator was told off. These enumerators were the Meer Mohullahs and Punches—the Sur Punches being made superintendents.

7. The town of Pilibheet was similarly divided into 21 circles or sub-divisions, and four men appointed to supervise the work.

8. A separate staff of enumerators were appointed to the detached localities—such as puraos, ghâts, serais, &c. The Census of the Police Force and of their families residing within the station precincts was rendered by the Sub-Inspectors in charge of the stations; that of the Central Jail by the Superintendent, Dr. Tomkyns; and that of the

Lunatic Asylum by the Superintendent, Dr. Corbyn. Census of Cantonments was taken by the Cantonment Magistrate, aided by the Officers commanding regiments or detachments; and that of the Civil Station by the several residents, all of whom had been previously supplied with blank forms, and with detailed instructions as to the mode of compiling them.

9. The agency being organized, the work was at once set on foot, and blank forms distributed to the Putwaries and others—all being directed to file the returns in the tehsels by a certain date. On receipt of these statements, which had been already closely purtalled by the superintendents, they were subjected to a second scrutiny by the tehsel officials, and closely tested *de novo*.

10. All these arrangements were completed in good time, and everything ready for the actual Census on the 10th January.

11. On that night the enumerators were again told off to their several beats, to verify and correct the returns.

12. To ensure all possible accuracy, I some days previously made the following arrangements :—

13. Messrs. Hardinge and Markham, Joint and Assistant Magistrates, and Baboo Gunga Pershad, were deputed to test the returns in the city of Bareilly; Mr. Moens carried out similar work in the town of Pilibheet; Mr. Graves, Assistant Collector, was deputed to Besulpore, Mr. Moule to Furreedpore, and Deputy Khyr-oed-deen Ahmed to Aonla. The returns of several outlying villages and qasbahs, as well as those of the larger towns, were closely tested by these officers, and every precaution taken to ensure an accurate result.

14. I would not for a moment be supposed to assert that the returns are all correct—many a year must pass before an Indian Census can compare with a European one for accurate detail; but I consider that the result is on the whole as correct as it was under the circumstances possible, and that it represents with fair accuracy the total population of this district.

15. The entire population, male, female, adult, and children, as now ascertained, amounts to 1,387,497, against 1,316,830\* by the Census of 1854, showing an increase

\* This is after subtracting the population of the Turrae Pergunnahs. of 70,667, or 5.36 per cent. on the population. To account, however, for so trifling an increase, we must first of all recollect

the extensive tract of country, richly cultivated and well peopled, incorporated lately with the Rampore State. The comparative statement alluded to at the commencement of this Report shows how, in the several pergunnahs of Serowli, North and South, Sirsawan, and Ajaon, from all of which villages were transferred to Rampore, the population has seriously diminished—the most extensive decrease naturally appearing in Ajaon, where, from the entire jumma of Rs. 94,798, villages assessed at Rs. 76,209 were so transferred. The total jumma of the villages given to the Nawab amounts to Rs. 1,19,158, or nearly one-fourteenth of the total demand of the entire district at the time of the transfer. We may consequently assume that if this transfer had not taken place, the total increase would have amounted to 1,70,667, or 12.96 per cent.

16. I confess this result has taken me by surprise. Recollecting the ravages of the cholera in 1856, the disastrous events of 1857-58, the famine of 1860-61, and the typhoid fever which raged so fiercely and universally in this district in 1862, I was prepared for a falling off in the population. It is quite possible that the returns in 1852 were inaccurate, notwithstanding all the precautions taken. The people generally were then, no doubt, more alarmed at the Census than they are now—more suspicious as to the object aimed at: they may consequently have successfully concealed their real numbers. That alarm has now, I think, disappeared. The people are indifferent about it, regarding it as an innocent eccentricity on the part of their rulers.

17. There is one curious fact apparent from the present returns which I cannot satisfactorily account for, and I should much like to know whether the returns of other districts display a similar phenomenon : I allude to the decided decrease in the agricultural classes, both Hindoo and Mussulman. Many causes tending to this decrease may be deduced, but I have, I confess, been unable to discover any of weight sufficient to explain away the fact.

18. There is another point requiring notice—viz., the disproportion between the sexes. In European countries the females largely predominate ; but every Indian Census shows the reverse to be the fact in this country. I am disposed to account in a measure for it by the supposition that ignorance, prejudice, and an over-wrought idea of the sanctity of the zenana induce the people to conceal the numbers of their women.

19. By the Censuses taken in 1852 the totals were :—

	Males.	Females.		Males.	Females.
A. D. 1852,	698,259	618,571	A. D. 1865,	742,651	644,843.

The percentage of females to males among the Hindoos is 84.89, and among the Mahomedans, 87.19—that of the total female population to the male being 86.82.

20. The population per square mile has increased from 442 in 1852 to 584.94 in the present year.

21. For facility of reference, certain percentages showing the proportion of adults to children in the agricultural and non-agricultural classes, both Hindoo and Mahomedan, are subjoined, and may be found interesting.

#### HINDOO.

##### *Agricultural.*

Male children to adults,	...	...	59.06
Female do. to do.,	...	...	60.09
Females to males,	...	...	84.89

##### *Non-Agricultural.*

Male children to adults,	...	...	53.14
Female do. to do.,	...	...	54.54
Females to males,	...	...	88.84

#### MAHOMEDAN.

##### *Agricultural.*

Male children to adults,	...	...	60.37
Female do. to do.,	...	...	59.53
Females to males,	...	...	87.19

##### *Non-agricultural.*

Male children to adults,	...	...	58.19
Female do. to do.,	...	...	57.18
Females to males,	...	...	92.19

##### *TOTAL.*

Children to adults,	...	...	58.36
Females to males,	...	...	86.82
Mahomedans to Hindoos,	...	...	27.67

22. The Statement of Castes I regard as simply impossible to work out with accuracy. It is not improbable that every District Officer in these Provinces has recorded the results in a different way. Castes are now so mixed up that the name of the occupation or trade has come to be frequently styled the name of the caste, as, for instance, "Zurghur," though no such caste exists.

23. I trust that the result of the Census of this district will be deemed satisfactory.

From W. G. PROBYN, Esq., Collector of Shahjehanpore, to W. C. PLOWDEN, Esq., Secretary, Board of Revenue, North-Western Provinces (No. 10, paras. 2 to 18).—Dated the 15th April, 1865.

2. I WILL premise this Report by stating that I retained in my own hands the general superintendence of the whole business. My Serishtadar, Showsehai, afforded me great assistance in carrying out the details.

3. I proceed to explain the different measures adopted for rendering the returns trustworthy, and I have every reason to be satisfied with the result.

4. The statement prescribed by Circular Order of the Board B., dated 8th March, was prepared as directed. It was submitted on 18th June, returned on 5th September, and, after further explanations, was re-submitted on 29th October.

5. There were altogether 203,868 houses, and 1,809 enumerators—thus giving an average of 112·6 houses to each enumerator. Over an average of 11 enumerators there was a superintendent; there being 164 superintendents altogether. There were 26 testors, who each examined carefully the work on an average of 70 enumerators.

6. A progress report was called for from each tehsilee in the following form:—

Number of forms issued.	Village, or town, or mohulla.	Estimated No. of houses as per Putwarees' papers.	Rank and name of enumerator.	Name of superintendent.	Name of testor.	Remarks.

These reports were filled up and returned from the tehsilees by 13th September, on which date another report was called for, as follows:—

Date of delivery of returns to enumerators by Tehseeldars.	Date of commencement of work by enumerator.	Date of delivery of returns by enumerators to superintendent.	When tested by superintendents.	Date of delivery of returns by superintendents to testors.	When tested by testors.	Remarks shewing that the returns were made over again to the enumerators; whether they were found correct, &c.

These latter were supplied by the 4th January, 1865.

7. The above-noted returns show that the enumerators got through their work between 31st July and 21st December. The superintendents got through theirs between 3rd September and 24th December; and the testors (Tehseeldars, &c.) commenced examining the different returns on 4th October, finished and gave them back to the enumerators by 3rd January, 1865.

8. The enumerators were generally composed of Putwarees, their relations, Pound Mohurris, &c. Superior zemindars, Putwarees, Schoolmasters, Omlah, &c., did the work of superintendents. Tehseeldars, Canoongoes, and in some instances Peshkars and other tehsilee officers, did the work of testing.

9. During the months of November and December, I and my assistants carefully tested the local work of about 29 enumerators. In many villages not a single mistake could be detected: in a few, some of the entries were incorrect; but on the whole the result was highly satisfactory. Both the superintendents and testors had in many villages previously made the most careful examinations; the latter officers, whenever they discovered a single mistake on the part of an enumerator or superintendent, went through the whole of his work and returned the papers for correction. This became generally known, and had the effect of making enumerators very cautious to avoid inaccuracies.

10. On the night of 10th January the regular Census took place, and was in every instance completed by the morning. The Tehseeldars, Peshkars, and generally

all the tehsilcees or mohals afforded their assistance in the matter. Messrs. Willock, Daniell, Rogers, and Syud Munownr-ool-Zuman were in camp by 1st January, and assisted in making the final arrangements. They afterwards, too, examined a number of the papers, and saw that they had been properly drawn up.

11. Although the returns show the result of night of 10th January virtually, they had been completed months before; and on the night in question were only corrected up to date. This plan is, I consider, the only one feasible for India: it would be impossible to obtain in one night correct returns, unless they had been previously drawn up.

12. I do not believe that in this district during the operations any oppression or extortion took place. I believe, too, that in but very few instances the people wilfully misrepresented the numbers of their families, &c.; and that in almost all instances inaccuracies were detected and corrected.

13. I have already observed (para. 4) that the cause of any difference between the present statistical returns of land revenue, area, &c., and those of 1853 has been explained. I may, however, notice that I have since altered the area in British square miles to agree with the area of acres at present existing. The other headings remain unaltered.

14. A few explanatory remarks regarding the difference of population as shewn in the present Census and that of 1853 appear called for.

The total number of Hindoos now is	...	...	886,090
Against, in 1853,	...	...	858,532
Present increase,	...	...	27,558
The total number of Mahomedans is now	...	...	1,81,008
Against, in 1853,	...	...	127,564
Present increase,	...	...	3,444
Giving a total increase of	...	...	31,002
Which, added to former total,	...	...	9,86,096
Gives present total population,	...	...	10,17,098

15. But, while there has been an increase among the non-agricultural Hindoo population of 40,072, there has been in the agricultural Hindoo population a decrease of 13,414. The *prima facie* solution for this would be that many Hindoos had given up the profession of agriculture, and taken to trade, &c.; but this I do not believe to be the case, and the difference must be ascribed to another cause. The increase in the non-agricultural population during the twelve years is only 25 per cent.—i.e., 2 per cent. per annum. This increase, I may safely say, is not larger than was to be expected; in fact, I believe it would have been greater had it not been for the Mutinies. Now, as regards the decrease: some four years ago, when recommending a reduction of jumma in a number of villages in Khotar, the chief reason I assigned for the necessity of the measure was, that very many of the assamees who had formerly lived in Oudh had, in consequence of misrule and insecurity of life and property, taken up their abodes in the neighbouring villages in this district; but that since Oudh had come under British rule they had returned to their old homes. The correctness of my assertion is amply verified by the present returns. The pergannah of Khotar has, it will be observed, a population almost entirely Hindoo. In 1853 the Hindoo agriculturists amounted to 64,519, they now only number 44,458—a decrease of about one-third! This little fact might be studied with advantage by the admirers of native governments.

16. Amongst the Mahomedans exactly the reverse has been the case. There has been an increase of 7,952 in the agricultural class, and a decrease of 4,508\* in the non-agricultural. The reason is evident: a great number of cavalry regiments, which have since mutinied or been disbanded, were recruited from the Mahomedans in this district, and the members have now taken to agriculture as a profession.

17. The statements of castes and professions call for no particular remark.

18. The classified list of towns and villages shows a large decrease in the population of the town of Shahjehanpore. This was only to be expected.

*From E. COLVIN, Esq., Superintendent, Turrac District, to W. C. PLOWDEN, Esq., Secretary, Board of Revenue, North-Western Provinces (No. 92, parts. 2 to end). —Dated the 12th May, 1865.*

2. The increase since last Census is 24,615, which is 30·6 per cent.; and this, had it not been for the Mutiny, would probably have been greater. The population per square mile is 125. The revenue demand is 12 annas 1·56 pic per head. The table herewith annexed shows the increase in each pergannah:—

Pergannah.	Last Census.	Present Census.	Increase.
Bazpore, ...	16,203	19,430	3,176
Gudderpore, ...	8,156	10,798	2,642
Roederpore, ...	10,493	20,290	9,797
Killipoore, ...	7,259	11,662	4,403
Nannaknutta and Malua Jeendoo, ...	9,627	13,557	4,030
Bilherce, ...	9,489	16,056	6,567
Total, ...	67,187	91,802	24,615

3. The following table shows the revenue demand per head in each pergannah:—

Pergannah.	Jumma.	Population.	Demand per head.
Bazpore, ...	Rs. 20,061	19,430	Rs. As. P. 1 0 6
Gudderpore, ...	5,806	10,798	0 8 7 per head.
Roederpore, ...	22,464	20,290	1 1 8 per head.
Killipoore, ...	4,627	11,662	0 6 5
Nannaknutta and Malua Jeendoo, ...	9,406	13,557	0 11 1
Bilherce, ...	7,250	16,056	0 7 2

4. The number of children is almost half that of adults. A considerable disproportion exists between males and females, which is a result which would be expected in all tracts being settled and gradually brought under cultivation.

5. There is a considerable preponderance of Hindus over Mahomedans. This is caused by the Booksas and Tharoos, two races which are peculiar to this tract, and are Hindus.

6. Children amongst the agricultural class, both Mussulman and Hindu, show generally to be one-half of adults; rather more than one-third in the non-agricultural. The children in this latter are likely to be less than in the former, for the latter included servants, beggars, traders. Also at the time of year when the Census was taken, numbers of laborers,—such as carpenters, bairdars—usually come to this district, enticed by high rates of work, and forest produce; they, as a rule, leave their children behind them.

7. There appears to be nothing in the classified list of villagers calling for remark.

\* This is a mistake of Mr. Probyn's, the figures are—

	Agricultural.			Non-Agricultural.		
	Total.	Males.	Females.	Total.	Males.	Females.
1866,	3,132	1,727	1,405	2,827	1,500	1,327
1853,	5,456	2,659	2,656	2,203	1,221	982

8. In the Statement of Castes it will be observed that the Tharoos, in which all sub-divisions of Tharoos are included, are far in excess. The Booksas, the other races peculiar to the Turrae, number less than Koormees, Raies, Toorks, Brahmins, Chumars, &c., the greater number of whom have been introduced from the adjacent districts. Unfortunately there are no records existing of the last Census with which the present statement could be compared, with a view to find whether these races have increased or otherwise. Agriculturists represent by far the larger proportion of occupations; next to these are laborers, in which have been included field laborers—the term *kheti*, or *kisan*, locally implies cultivation on one's own account; and field laborers who styled themselves *morddoors* were entered by the enumerators as laborers. Under this head also are shown persons engaged on Government work, road-making, &c. Amongst servants are included Government establishment, Chowkecdars, &c. Catechu-makers are not permanent residents: they receive advances from bunneahs, and come for the cold season only.

9. The expenses incurred in collecting and arranging these statistics amounted to nearly Rs. 60. From my personal acquaintance with the district, I have every reason to believe that they are generally correct.

*From B. HARDINGE, Esq., Officiating Collector, Muttra, to W. C. PLOWDEN, Esq., Secretary, Board of Revenue, North-Western Provinces (No. 177, paras. 5 to end).—Dated the 25th May, 1865.*

5. FORMER returns in Census 1853, extracted from Mr. Christian's Report,	...	...	...	...	...	...	8,62,909
Present,	...	...	...	...	...	...	8,02,751
			Decrease,	...	...	...	60,158

The causes for the decrease may be considered,—epidemic cholera and small pox in 1856 and 1858; the Mutiny in 1857, and the consequent flight of the inhabitants of some Goojor villages to avoid the investigation into their acts of violence on their neighbours; the famine in 1861, &c., &c.

6. It should be remembered that Muttra, with its numerous district swarms,\* has a very varying population, and that one fair alone would more than account for the decrease now shewn.

7. The summary return of 1861 showed a total of 7,59,058 inhabitants.

*From J. H. FISHER, Esq., Assistant Collector, Agra, to A. R. POLLOCK, Esq., Collector of Agra (No. 201, paras. 2 to 6).—Dated the 1st June, 1865.*

2. By far the greatest difficulty was experienced amongst the Christian non-European population, and the after-testing of their returns was the cause of much trouble and delay.

3. In the district, all the prescribed arrangements appeared to have been most efficiently carried out; and, in common with other officers who tested the prepared papers previous to the Census, I have great faith in the accuracy of the returns. The instructions issued to native officers had been thoroughly understood and attended to, and nothing was left to be done after the commencement of the year but to correct the lists as casualties occurred—the final correction of course being made on the 10th January, after 9 p. m.

4. The List of Castes and Occupations appears unnecessarily detailed; it is given as it has been compiled from the vernacular returns, and will be found to contain some particulars more curious than valuable.

5. The Census of travellers by the mail train from Delhi to Allahabad was taken at Toondla station at 9-10 p. m.: it is sent up separately, in case of its having

\* Sic in original. Collector probably refers to the numerous holy places in the district, which attract crowds of pilgrims.

been re-taken and returned in the Mynpoory or Etawah Districts, which the train would traverse within the prescribed hours. According to instructions, no servants of the East Indian Railway Company were included in it.

6. There is one remaining point to be noticed, and that is, the numerical relation of the sexes. Males are largely preponderant in all places, varying in number between the ratios of seven-thirteenths and six-elevenths of the entire population—the ratio in the total population of the district being a little more than seven-thirteenths, or seven men to six women. The ratio of adult males to male children is as 9 to 5; of adult females to female children, 15 to 8.

The ratio of adult males to adult females is 6 to 5, and children males to ditto females, 5 to 4 nearly; from which it appears that the male population is continually increasing its ratio to the female.

*From R. C. OLDFIELD, Esq., Collector of Furruckabad, to W. C. PLOWDEN, Esq., Secretary, Board of Revenue, North-Western Provinces (No. 212, paras. 8 to 19).—Dated the 15th May, 1865.*

8. It is not practicable to form a close comparison in this district between the present Census and that taken in 1852, since a large number of villages have in the interim been transferred to other districts, and there are no returns extant of the population of those villages at the last Census.

9. The total population of this district in 1852 was 1,064,607, and it now stands at \*Arumngur, Puttalee, 917,196; but three whole pergannahs,\* with a population in 1852 Burnah. of 140,013, and 100 mouzahs, population unknown, have been since transferred. Allow for them, and the population has considerably increased. If we compare the returns pergannahwar, we find an increase of from 5 to 13 per cent. †Parumangur, Pahara, Thulcea Tirwa, Suckulure, Nowick, Sukrawali. in all pergannahs except those noted,† in which, with exception of Pahara and Thulcea Tirwa, the decrease in population is ascribable to transfer of territory.

10. The decrease in Pahara is confined to the city of Furruckabad and cantonment of Futtelghur.

The Census of Furruckabad is—

1852.	1865.	Decrease.
77,967	73,110	4,857

This decrease is in the Mahomedan population, since the Hindoo is nearly stationary, being 52,140 to 52,936.

11. I attribute the fall off in a great measure to the effects of the Mutinies, by the migration elsewhere of many of the followers of the ex-Nawab; but there is no question that Furruckabad has for some time been on the decline. The Census stood in

1850 at 79,155.

1852 „ 77,967.

1865 „ 73,110.

Trade does not flourish to the extent it did—a circumstance which I can only attribute to the Railway having placed Furruckabad out of the line of traffic.

12. The Census of Futtelghur is—

	1852.	1865.
Town,	... 10,089	10,335
Cantonment,	... 12,234	6,370
Total,	... 22,316	16,705

The decrease being confined to the cantonments, and entirely ascribable to the removal of villages on sanitary grounds, or the effect of the reduction of the native troops, and consequent migration of large numbers of camp-followers.

13. *Pergunnah Thulleea Tirza*.—The falling off of the population in this pergannah is, I am afraid, chiefly attributable to the poverty of the inhabitants, and the natural unhealthiness of the country, which lies low, and is subject to inundations and epidemics.

14. *Population of towns and villages*.—The number of towns with a population exceeding 5,000 is the same as in 1852; but whereas in some it has increased, in the following it has decreased :—

			1852.	1865.
Farrukhabad,	...	...	77,367	73,110
Kunoorje, ...	...	...	21,964	17,577
Thulleea, ...	...	...	7,892	7,292
Chubramow,	...	...	7,723	5,261
Kasangraje,	...	...	8,933	8,850

15. The loss of the old traffic along the Grand Trunk Road has materially affected the prosperity of all the towns on the line, and, I think, to a lesser degree throughout the district. Kasangraje and Chubramow, on the Grand Trunk Road, are striking examples; but no one can help noticing the ruined condition of all villages on the Grand Trunk Road. Kasangraje has for years been a decaying city, and one of the few trades it carried on to any extent—the manufacture of cloth—has seriously suffered by the fluctuations of the cotton market.

16. *Castes and occupations*.—The accompanying statement gives the prevailing castes and occupations in this district, and their territorial distribution :—

Name of Pergannah.	Principal Caste.	Principal Occupation.	
Mitronabad.	Hindoo, Coomar, Thakore, Ahir,	Chittrana, Laiwara, Shopkeepers,	10,215
D. T. P. G.	Hindoo, Coomar, Thakore, Thakore,	Chittrana, Beggars, Thakore,	10,227
Rajpur.	Hindoo, Coomar, Thakore, Thakore,	Chittrana, Beggars, Thakore,	10,223
Bilao.	Hindoo, Coomar, Hadaia, Khatore,	Chittrana, Thakore, Laiwara,	10,221
Hormabad.	Hindoo, Coomar, Thakore, Ahir, Hadaia,	Chittrana, Thakore,	10,221
Ghatkopur.	Hindoo, Coomar, Thakore, Ahir, Hadaia,	Chittrana, Thakore,	10,221
Chubramow.	Hindoo, Coomar, Thakore, Ahir, Hadaia,	Chittrana, Thakore,	10,221
D. T. G.	Hindoo, Coomar, Thakore, Ahir, Hadaia,	Chittrana, Thakore,	10,221

Name of Pergunnah.	Principal Castes.		Principal Occupation.	
Kumpill,	Chumars,	... 11,721	Cultivators,	... 49,660
	Brahmins,	... 5,691	Beggars,	... 1,429
	Pathans,	... 9,877	Weavers,	... 3,690
	Aheers,	... 6,801	Service,	... 2,293
	Kachees,	... 9,228	Laborers,	... 8,680
	Koormees;	... 2,382	Shopkeepers,	... 2,695
Shumsabad,	Gurrureecas,	... 2,110		
	Chumars,	... 10,965	Cultivators,	... 61,830
	Brahmins,	... 6,769	Beggars,	... 1,559
	Aheers,	... 6,801	Weavers,	... 4,029
	Kachees,	... 9,457	Service,	... 4,039
	Koormees,	... 8,299	Laborers,	... 9,686
Tirwa,	Gurrureecas,	... 8,789	Shopkeepers,	... 2,155
	Brahmins,	... 8,762	Cultivators,	... 56,594
	Thakoors,	... 4,300	Weavers,	... 1,628
	Kachees,	... 4,094	Service,	... 5,542
Suekupore,	Lodhas,	... 10,696	Shopkeepers,	... 1,275
	Chumars,	... 2,489	Cultivators,	... 16,881
	Brahmins,	... 2,553	Service,	... 1,165
Sowrick,	Kaehees,	... 2,763		
	Chumars,	... 2,987	Cultivators,	... 21,880
	Thakoors,	... 8,449	Service,	... 1,763
Sukrawah,	Lodhas,	... 8,858		
	Chumars,	... 1,960	Cultivators,	... 10,061
	Aheers,	... 1,417	Service,	... 1,805
Imrufpore,	Kachees,	... 1,754		
	Kissans,	... 7,261	Cultivators,	... 43,577
	Brahmins,	... 5,927	Service,	... 1,402
	Thakoors,	... 8,795	Laborers,	... 4,561
Khakutmow,	Kaehees,	... 5,748		
	Kissans,	... 1,914	Cultivators,	... 16,224
	Chumars,	... 1,440	Laborers,	... 1,809
	Thakoors,	... 3,953		
Furumnuggur,	Kachees,	... 2,350		
	Chumars,	... 1,229	Cultivators,	... 11,242
	Brahmins,	... 2,104	Laborers,	... 1,045
	Thakoors,	... 1,898		
Kunnoujc,	Kaehees,	... 2,330		
	Chumars,	... 7,879	Cultivators,	... 40,386
	Brahmins,	... 6,753	Weavers,	... 2,475
	Aheers,	... 4,620	Laborers,	... 5,907
	Kachees,	... 4,281	Service,	... 2,161
	Koormees,	... 4,783		

## 17. Proportion of males to females:—

	Males.	Females.	Percentage of Females to Males.
Adult Hindoos,	446,824	364,063	81
Do. Mahomedans,	53,336	50,528	94
Children Hindoos,	167,449	121,271	73
Do. Mahomedans,	20,184	16,188	79

18. The percentage of female Hindoo children to male is lowest in the pergunnahs of Shumsabad (61 per cent.), Purnuuggur (63), Chubramow (65); but it would not be fair to ascribe this result to the predominancy of any particular castes, since the predominant castes in them are much the same as in many other pergunnahs, except perhaps Shumsabad, where Thakoors predominate.

19. *Number of enclosures and houses.*—The total number of enclosures is 105,503, and houses, 153,018; the latter gives a result of 5.9 persons to each house—the population being 917,496. The average of population to one square mile in this district is shown by the present return to be 541.

*From LIEUTENANT-COLONEL A. H. TERNAN, Deputy Commissioner of Jaloun, to W. C. PLOWDEN, Esq., Secretary, Board of Revenue,—North-Western Provinces (No. 1, para. 2 to end).—Dated the 23rd June, 1865.*

2. It would be interesting to shew the increase or otherwise of the population since the district has come under British rule; but from want of reliable data it is impossible. It is evident, if native report can be depended upon, that the population has increased within the last fifty years in a wonderful manner. Cultivation has increased in proportion, and numerous villages have sprung up out of former wastes.

3. The returns now submitted have been made out with great care, and give, I think, a very fair idea of the population of the district. It is by comparing an Indian district with an English county that we can better judge of the state of the former. I have therefore taken the county of Kent as nearest in extent to this district.

4. The area in square miles of this district is 1,546.43—the area of county

\* These figures are incorrect.—The Census for 1861 shows Kent to contain 1,624 miles (1,029,419 square acres); while the population is recorded as 733,587, or 452 to the square mile.

Kent being 1,533.\* The total population here is given at 405,604—that of Kent being 548,337.\* Average population per square mile in Jaloun is 262; in Kent, 352,\* and 212 per acre in Great Britain, not including Ireland.

5. This district is an immense plain, bounded by the Jumna (north-east), Pohoj (west), Betwa (south). It contains some fine alluvial soil, called Mar. The principal products are wheat and cotton. The waste or barren lands, mostly in ravines, amount to 242,104 acres. Average rent of land, Rs. 1-8-0 per acre in good soil. Agriculture is in a backward state; but no great improvement can be expected till the land is supplied with water (the manure of tropical climes) by a proper system of canal or well irrigation.

6. The breed of cattle is small, and it is proposed to improve it by procuring stock from the Government breeding farms in the North-Western Provinces. The district, however, can boast of its sheep, with which it provides the Cawnpore market. Some small manufactures of native clothes are seen in villages Syudnuggur and Kutra, on the banks of the Betwa. The red dyc, also found near those places, has a great name in the North-Western Division. There are no forests in the district, but under native rule the brushwood of the ravines was very extensive; in some parts, even now, some good timber is to be seen: it is now being attempted to revive these parts, so entirely neglected as yet by our Government. In time a railroad to Gwalior will no doubt run through the district, when wood will be indispensable. The estates in the district are generally small, and the effect of increase of population is to sub-divide them. Since introduction of Act XIX. of 1864, numerous have been the applications; but I doubt if good can come from these partitions among a class so unprepared for the changes which they must introduce into every family.

7. In conclusion, I must remark upon the strange disproportion shown by accompanying tables of the governors to the governed; it must strike any one forcibly: here it is,—ten Europeans to 405,604 inhabitants. No other governing race has ever shown such strength in small numbers as the Saxon in India.

From H. R. CLARKE, ESQ., Officiating Collector of Banda, to the Officiating Commissioner, 4th Division, Allahabad (No. 443, paras. 4 to end).—Dated the 31st March, 1865.

4. The Officers named below undertook the supervision of the Census in the localities specified opposite their names :—

Officiating Collector,	... {	Returns of the Cantonment of Banda, and general supervision.
Mr. R. T. Hobart, Assistant Collector,	... }	Pergunnah Seonda.
Mr. J. Wilson, Officiating Deputy Collector,	... }	Ditto Budousa and Ougasee.
Ahmud Hossein Khan, Un- covenanted Deputy Col- lector,	... }	Ditto Banda, Pylanee, and City Banda.
Mr. C. W. Moore, Deputy Collector,	... }	Ditto Tirohan, Cheboo, Kamasin.

5. The city returns were prepared by the mohullahdars, rais, panch ; the village returns were prepared by the Patwaries, their assistants, Karindas, and through the Tehseeldars ; and the cantonment return was received from the Commanding Officer, who had made his own arrangements.

6. The city was divided into portions in such a way that each enumerator had about 100 houses. The larger mohullas were broken up and the smaller ones grouped together, so as to make proper charges for the enumerators.

7. The superintendents and enumerators were at their posts at 9 P. M. on the 10th of January, 1865 ; and the enumerators then visited each house and corrected their returns in red ink ; and, as the corrected returns were delivered in to the superintendents, the latter at once commenced testing them by enquiring personally at more than one-tenth of the houses in the city, and in each village or hamlet.

8. While out in camp, in the course of my tour, I took the opportunity before the 10th January, 1865, to check the correctness of the returns of Pergunnahs Pylanee, Budousa, Seonda, Banda, and Tirohan. In all the villages visited by me, I tested about 30 serial numbers in each *abadee* in Column No. 1 of the mouzahwar returns, and found them to be generally correct ; and mistakes, which were very few, were duly corrected.

I have been as strict as possible in having these returns checked, and the pergunnah officers have carefully tested them.

9. A comparative statement, showing the difference between the numbers given in 1852 and now, is hereto annexed.

It shows a total decrease of 2,798 in the whole district. This, however, must show an increase on the whole district, as the departure of the Nawab has taken away a very large number of residents. The numbers have increased in Tirohan, and this is attributed to the number of people employed on the Railway ; and, moreover, on the night of the Census a large number of people were assembled in the Tirohan Pergunnah, on account of the fair held at Chitarkote, on the Poorunmashe, which fell on the 11th January.

10. It is gratifying to observe that throughout the whole district no native gentleman objected to the Census of his household being taken by the ordinary agency. The people in general, having been informed previously of the measures to be taken, afforded every possible facility. In one or two places I had complaints made that the proprietary rights were not correctly stated ; but I was able to explain that the Census had nothing to do with proprietary rights, and the complainers were quite satisfied.



*From W. C. PLOWDEN, Esq., Secretary, Board of Revenue, North-Western Provinces, to C. J. H. RICHARDES, Esq., Collector of Azimgurh (No. 107).—Dated the 26th January, 1867.*

I AM desired by the Board of Revenue to draw your attention to the Comparative Statement of the Population as shewn in the Census of 1858 and that existing in 1865, forwarded with letter to Commissioner No. 167, of 23rd May, 1865; and, with reference to your remarks therein made, to request that you will at once furnish a report shewing what were the inquiries you made, and what were the calculations referred to. You have merely given an abstract opinion in the above statement, but you have not shewn the grounds of that opinion.

2. With regard to your remark, "At the time the Census was being taken, "indeed, many shut up their houses, so that the enumerators, after knocking and "hallooing, had to obtain from the neighbours the entries they required; and I therefore infer that many house-holders have wilfully under-rated the numbers of their "families,"—you are requested to state whether you refer to the Census of 1865 or that of 1858, and whether you intend to imply that the persons alluded to deserted their houses for the time, or otherwise.

*From C. J. H. RICHARDES, Esq., Collector of Azimgurh, to W. C. PLOWDEN, Esq., Secretary, Board of Revenue, North-Western Provinces (No. 61).—Dated the 28th January, 1867.*

IN reply to No. 107 of 1867, in reference to the Census, I have the honor to inform you that my enquiries were from all the well-informed among the people that I met with at the time the Census was going on, and written reports called for from those who were present in the district during the Mutiny and subsequently.

In certain villages the number of those who died in the years of the Mutiny was obtained, and the number of those who were born subsequently was calculated; and when the average births in each subsequent year were also apportioned to the Mutiny years, it appeared that the decrease was attributable to those years.

2. In reply to para. 2 of your letter, I beg to state that the opposition to obtaining the entries refers to the year 1865, and that the persons alluded to had only deserted their houses for the time.

*From W. C. PLOWDEN, Esq., Secretary, Board of Revenue, North-Western Provinces, to C. J. H. RICHARDES, Esq., Collector of Azimgurh (No. 133).—Dated 2nd February, 1867.*

Census of 1865. WITH reference to his letter No. 61, dated 28th ultimo, requests him to send in original the information noted in the passage transcribed within.

*Extract of a letter No. 61, dated 28th January, 1867.*

WRITTEN reports called for from those who were present in the district during the Mutiny and subsequently. In certain villages the number of those who died in the years of the Mutiny was obtained, and the number of those who were born subsequently was calculated; and when the average births in each subsequent year were also apportioned to the Mutiny years, it appeared that the decrease was attributable to those years.

*From C. J. H. RICHARDES, Esq., Collector of Azimgurh, to W. C. PLOWDEN, Esq., Secretary, Board of Revenue, North-Western Provinces (No. 173).—Dated 20th March, 1867.*

IN reply to telegram requesting immediately Census returns, sends herewith rough returns, data, notes, &c. Begs to inform that these were compiled for his own calculations, and fears that they will not be readily intelligible.

*From W. C. PLOWDEN, Esq., Secretary, Board of Revenue, North-Western Provinces, to  
C. J. H. RICHARDES, Esq., Collector of Azimgurh (No. 290).—Dated the 22nd  
March, 1867.*

The rough notes received with your docket dated 20th instant are, as you fear, quite useless. Without knowing the principles on which they are compiled, it would be impossible to make any inferences from them.

2. The written reports which you allude to in your No. 61, dated 28th January, which were called for in my No. 183, dated 2nd February last, have not yet been sent. I request you will forward them to me by return of post, and that you will also explain how you arrive at the conclusions expressed in your former Report of 1865 from the rough notes you have furnished me. Apparently no generalizations affecting a large district can be made from the small figures you have used, when in many cases the average annual births do not exceed 7; and in only one instance exceeds 100.

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*From C. J. H. RICHARDES, Esq., Collector of Azimgurh, to W. C. PLOWDEN, Esq.,  
Secretary, Board of Revenue, North-Western Provinces (No. 183).—Dated the 25th  
March, 1867.*

In reply to your letter No. 290, dated 22nd March, in reference to the rough Census notes, I have the honor to inform you that the written reports referred to in my former letter were the statements in the column of remarks to the rough notes—viz., the names of villages in which fighting had occurred. I wrote from memory, and so long after the event that I made a mistake in calling these *written* reports, for they were more properly notes taken down by myself during my enquiry concerning the places where the population was known to have been diminished by fighting.

2. In reference to the opinion which I advanced in the Reports of 1865, I did not intend that it should be considered as a proved fact that the Mutiny was the sole cause of the decrease among the population in this district, but that it was my belief that it was so. On finding a decrease in comparison with the total of last Census, I was much surprised; and in seeking for the causes that might lead to this, I made enquiries concerning such villages as were known to have lost some portion of their inhabitants in the Mutiny, and endeavoured to form an opinion as to whether the people in them were at present increasing or decreasing; and I considered that if in these villages the people were found to be increasing, it might be inferred that in other villages they certainly would be found to be doing so. The calculation which I have made is by ascertaining the number of children born in years previous to, and during, and subsequent to, the Mutiny year. This could not be directly ascertained, but, by finding the ages of the children, the number at present alive of those born in each year could be known, and an approximate average formed of the births in each year. From this it was evident that those born in the year of the Mutiny were much under the average, shewing that times of disturbance act as a check on the population. It is also evident that in the last few years births are much above the average; and therefore it may be inferred that the population is increasing in these villages.

3. It may be, as remarked in para. 2 of your letter, that to generalize from these small figures regarding a large district is incorrect, and it would have been better to have taken the large towns of the district; but I commenced by taking the places where fighting had occurred, and the population was said to have been diminished. I am sorry that I cannot prove more clearly the fact that the Mutiny year and the effect of these disturbances were the sole cause of any decrease in the Census return; for I am convinced that it is the real cause of such, and that if a Census were taken yearly, that an increasing ratio among the population would be found to exist.

4. The rough notes are enclosed.

Boro.	After Mating.	Before Mating.	After Mating.			Before Mating.			Total.			Number of years of age, year 1863.	Gizz.	Boro.	
			With 10 adults	With 10 adults	Total	With 10 adults	With 10 adults	Total	With 10 adults	With 10 adults	Total				
NAME OF VILLAGE.															
Cherry, Plymouth, Sussex,	21	15	9	7	2	5	2	1	22	2	1	0	0	16	73
Ditto,	9	3	1	2	1	2	1	0	2	1	0	0	0	6	25
Zemmen, Plymouth, Ditto,	4	1	1	3	3	5	11	5	9	0	0	0	0	0	49
Terr., Ditto,	2	6	1	5	5	5	2	3	3	2	1	1	1	1	14
Middlebury, Ditto,	11	163	102	145	125	199	26	1	17	1	2	1	1	1	45
Azumpton, Gibson, Ditto,	4	7	5	6	5	12	4	7	41	5	4	1	0	0	25
Levitt., Ditto,	23	13	17	12	11	19	23	1	127	23	22	5	5	1	34
Brown., Ditto,	21	21	24	9	31	3	19	1	152	23	19	14	5	1	27
Bluemont, Ditto,	25	11	25	15	25	1	13	1	123	32	15	12	12	1	273
Gibson., Twp., Tobin, Ditto,	23	11	5	1	1	5	1	1	62	15	6	1	1	1	25
Braceville, Ditto,	15	29	7	5	5	3	4	3	57	14	19	5	2	1	103
Arts., Litch., Cohoes, Ditto,	15	5	7	2	1	1	1	1	22	2	2	1	1	1	33
Jackson., Ditto,	5	14	9	10	17	16	7	1	72	3	7	3	3	1	22
Kaska, Ditto,	3	2	6	2	2	2	1	1	26	1	0	0	0	1	17
Elmwood, Twp., Brattleboro, Plymouth, Ditto, etc.,	11	5	9	4	12	12	15	1	71	3	3	2	1	1	51
Ditto, Twp., Star, Ditto,	3	2	1	1	4	4	2	1	19	4	1	1	0	1	27
															29

The population of all these villages was diminished by 50 per cent, either with regard to their "adults" or among themselves.

Mouzah.	Average yearly birth of children, calculated on 8 years, not allowing for mortality.			Born in the year 1858.			Total.	Below the average in the year 1858.	Above the average in the year 1858.	Remarks.
	Males.		Females.	Average yearly births of both sexes.		Males.				
Chupra, Pergunah Sugree,	7	2	9	2	...	2	2	7	...	This calculation shews roughly that in the year of the Mutiny the population decreased, from fewer children being born; after the mortality is allowed for in the calculation, then it shews it plainly; besides these fewer births in 1858 (and the subsequent years also apply, as the same causes existed), in these villages there were fights, and many men slain. There must be an increasing ratio in the population yearly now, and there was up to the Mutiny in all probability.
Ditto,	2	1	3	1	...	1	2	2	...	
Zamten Meghyee, Do.,	4	2	6	6	...	6	...	...	...	
Para, Ditto,	4	1	5	1	1	2	3	3	...	
Madoree, Ditto,	2	1	3	1	2	3	...	...	...	
Azimgurh,	138	143	281	109	101	210	71	...	...	
Sehda, Ditto,	5	4	9	2	5	7	2	2	...	
Atroula,	15	11	26	7	5	12	14	...	...	
Bhurwlee,	19	12	31	8	6	14	17	...	...	
Mahoul Khae,	16	15	31	7	2	9	22	...	...	
Tuhur, Ditto,	7	4	11	1	1	2	9	9	...	
Bazeedpore, Ditto,	8	5	13	3	2	5	8	...	...	
Aroos, Ditto,	4	1	5	...	...	...	5	5	...	
Guhajee, Ditto,	9	2	11	16	3	19	...	8	...	
Pareepore, Ditto,	2	...	2	2	...	2	...	...	...	
Koela, Ditto,	4	3	7	2	3	5	2	...	...	
Bhumbhour, Tappa Ich- rozpor, Pergunah Mahomedabad,	8	4	12	...	2	2	10	...	...	
Do, Tappa Kear, Ditto,	2	1	3	...	...	...	3	...	...	

I consider that to the checks the population met with in the disturbed times is solely accountable the present decrease in the Census. I have applied to Ghazeepore and Jounpore to ascertain if they have a decrease or surplus, and the causes they attribute it to. At both places the Collectors report decrease in population. Jounpore gives no cause. At Ghazeepore the Collector, who did not do the Census, supposes it to have been incorrectly made. Mr. Brodhurst, I know, took great pains in the matter, going about himself at night, &c.

I consider our Census correctly made, and that the decrease is caused by the Mutiny; for if in villages where the population was diminished by fighting, as in these, the rate is increasing, *a fortiori*, it must be in others.

Mouzah.	Average of yearly births.			Born in Mutiny year 1858.		Average of the year.	Remarks.
	Males.		Females.	Average of both.	Males.		
Chupra Kulan, Pergunah Sugree,	8	2	10	2	...	2	This is six below the average for the Mutiny year. Subsequent years shew a large increase; and, after allowing a wide margin for the rate of mortality that would occur in the 26 children born in the year 1863, there must be an increasing ratio among the population.

Mouzah.	Average yearly births, calculated on 8 years, not allowing for mor- tality.			Average of both.  Males. Females.	Born in Mutiny year.  Males. Females.	Total.	Remarks.	
	Males.	Females.	Average of both.					
Chupra Khoord, Per- gunnah Sugree, ...	2-4	6 in 8 years.	3		1	...	1	This shews two below average for the Mutiny year, and subsequent years shew an increase which is as high as seven over the average, though from these must be deducted the mor- tality of past seven years. The conclu- sion can only be arrived at that the population is increasing, that it was checked by the Mutiny, and that any decrease from last Census must be attributed to the disturbed state of circumstances.

From G. E. WATSON, Esq., Officiating Collector of Benares, to W. C. PLOWDEN, Esq., Secretary, Board of Revenue, North-Western Provinces (No. 494, paras. 2 to end).—Dated the 15th of May, 1865.

2. THERE is a considerable falling off in numbers observable in the returns now submitted, when compared with the Census returns of 1853. In that year the population of the City of Benares was estimated at 185,984; in the present return it is shown to be 1,65,721, or 20,263 less. So, in the district the population in 1853 was 666,001; this year it is calculated at 627,556, showing a decrease of 33,445, or a total decrease in both city and district of 58,708 souls.

3. I am unable to account for this decrease. I have no reason to suspect the accuracy of the present returns, for I believe that Mr. Halsey, my predecessor, under whom the Census was taken, took every pains to ensure its accuracy.

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From G. B. PASLEY, Esq., Offg. Collector of Ghazeeapore, to G. P. MONEY, Esq., Offg. Commissioner, 5th Division, Benares (No. 280, paras 2 to 5).—Dated the 3rd July, 1865.

2. ON a comparison with the Census of 1852, it appears that there is a decrease in the population to the extent of 254,090, or 15·92 per cent. There have been causes at work to produce this decrease:

1st,—The Mutiny, in which several lives were lost.

2nd,—The famine which occurred in 1857.

3rd,—Cholera and other diseases.

4th,—Emigration to British colonies, and to the districts of Sylhet and Cachar.

3. My predecessor at first entertained doubts as to the correctness of the Census returns, on account of the great decrease in the population; but, after carefully testing personally the returns from the city of Ghazeeapore, and finding them correct, he was satisfied with the correctness of the rest of the returns.

4. I have, in addition to the returns ordered by the Sudder Board of Revenue, prepared two tabular statements comparing the Census in its different items of 1852 with that just taken. One statement gives the actual figures of the two returns; the other, percentages calculated from those figures.

1.	2.	3.	4.	5.	6.	7.
	1852.	1865.	Increase.	Percentage of increase.	Decrease.	Percentage of decrease
Number of mohurris, ...	5,088	5,133	45	.87		
Area in square miles, ...	2,181	2,225	44	1.97		
Area in acres, ...	1,305,808	1,422,173	26,365	1.95		
Cultivated area in acres, ...	924,581	932,551	7,967	.82		
Number of enclo-ures, ...	259,127	269,286	159	.6		
Number of houses, ...	297,746	299,251	... ...	...	4,095	1.37
Males, ...	828,773	706,829	... ...	...	121,944	14.71
Females, ...	767,551	635,405	... ...	...	132,146	17.21
Male Hindoo cultivators, ...	516,593	367,015	... ...	...	149,578	
Female do. do., ...	467,738	317,350	... ...	...	149,788	30.41
Male non-Hindoo culti- vators, ...	17,527	16,893	... ...	...	634	
Female do. do., ...	17,523	13,439	... ...	...	4,054	13.47
Total cultivators, ...	1,019,750	715,297	... ...	...	304,063	29.83
Male Hindoo non-culti- vators, ...	231,525	272,447	40,922	14.30		
Female do. do., ...	222,229	257,002	34,773			
Male non-Hindoo do. do., ...	63,128	50,474	... ...	...	12,654	
Female do. do., ...	60,061	47,014	... ...	...	13,047	
Total non-cultivators, ...	576,943	626,987	49,994	7.97		
Total population, ...	1,596,524	1,342,234	...	...	254,090	15.92

	1852.	1865.
Percentage of males to population,	... .	... .
" " Hindoo to population,	...	...
" " Cultivators to population,	...	...
" " Cultivating Hindoos to population,	...	...
" " Cultivated to total area,	...	...
" " Persons to enclosure,	...	...
" " to house,	...	...
" male children to total number of children,	...	...
" male Hindoo to total Hindoo children,	...	...

5. The above statements will show that there has not only been a change in the number of the population, but also in their pursuits: there has been a noticeable increase (14.30 per cent.) in the number of Hindoos who have relinquished agriculture for other pursuits. In the cities they have become shopkeepers, and in the villages they are resorting to manual labor.

*Memorandum by GORE OUSELEY, Esq., late Collector of Gorakhpore, on the Census Returns for 1864.—Dated 11th November, 1865.*

In October, 1864, a meeting was called at which the Commissioner and all Covenanted and Uncovenanted District Officers, the Settlement Officer and all the Tehseeldars, and the Deputy Inspector of Schools, were present. At that meeting the Board's circulars and the forms accompanying them were examined, and their objects were carefully understood. Arrangements were also entered into by which a certain portion of the district was made over to each Covenanted or Uncovenanted Deputy Collector.

The Commissioner and Judge, and the Settlement Officer, agreed to place all their staff at the disposal of the District Officers for the night of the 31st of December; and the Tehseeldars were directed to prepare lists, shewing the names of the persons who were to make the enumeration, and of those who were to check the papers immediately after they should have been prepared.

The object of this arrangement was that each person should know a couple of months beforehand what he was expected to do, and also to give the Tehseeldars time to ascertain whether the agents whom they had selected and named months beforehand were, or were not, qualified for the duties which they would have to execute.

As a rule, the persons selected by the Tehseeldars to make the enumerations were the village Putwarees and their relations, whilst the work of supervising their returns was entrusted to the tehsil and settlement mohurris. At first I endeavored

to organize a plan by which the Educational Establishment and their pupils should make the enumeration ; but I found that the Tehseeldars felt more confident of being able to supervise and control the enumerating agency if it were composed of Putwarees and Kaaths resident in villages, than if it were supplied by the Educational Department.

In cases where the Putwarees' hulgahs or single villages were too large for one enumerator, the Tehseeldars were directed to sub-divide them, mentioning the villages in the circle, or the mohullahs in the village, which formed a separate charge, and to specify the name of the person appointed to that charge.

When these lists were prepared by the Tehseeldars, they were examined by the officers in charge of the different portions of the district, for the purposes of the Census ; and if the Tehseeldar's arrangement was approved, he was directed to direct the Putwarees and the tehsil omlah to prepare the form, a specimen of which accompanies Board's Circular Order No. J., dated June 7th, 1864, filling up all the columns except Nos. 6, 7, 8, 9, which were of course to remain blank until the night of December 31st.

In the city of Goruckpore the enumeration was to be made by the mohullahdars, supervised by the omlah of the Commissioner's and Judge's, and District Establishments.

So far the preliminary arrangements had been made before I went on leave in the beginning of November. I did not return until the commencement of February, 1865. Meanwhile the date on which the Census was to be taken was changed to the night of the 10th of January.

On returning from leave, I found that the Census had been duly made according to the general arrangements above described, but, as I was not here when it was taken, and as I can find no memoranda on the subject of how the returns were compiled, or what measures were taken to test them, I will pass to an examination of the returns themselves, and compare them with those for the year 1852.

Passing over the figures showing the total area of the district, the first point worthy of notice appears to be the increase shewn in the cultivated area of the district, as demonstrated by the figures 2,282,901 acres for 1852 and 2,650,236 acres for 1865. Similarly it is noteworthy that, whilst the Government demand for 1852 was Rs. 2,133,931, the revised settlement has raised the jumma demandable for 1865 to Rs. 2,830,419. Lastly the total population for 1852 was returned at 3,087,874 souls, whilst the Census for 1865 shows now the population to amount to 3,439,513 persons.

The comparative details regarding Hindus and Mahomedans for the two enumerations are as below :—

	HINDOOS.				MAHOMEDANS AND OTHERS.			
	Agricultural.		Non-agricultural.		Agricultural.		Non-agricultural.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1852, ...	1,184,954	1,082,559	236,681	212,581	136,121	126,012	57,234	51,732
1865, ...	1,261,769	1,137,854	335,223	289,753	147,364	134,372	70,903	62,275

Children were not distinguished from adults in 1852. The present Census gives the following results :—

ADULTS.			CHILDREN.		
Males.	Females.	Total.	Males.	Females.	Total.
1,073,051	1,024,509	2,097,560	742,208	599,745	1,341,953

That is to say that, according to this Census, there are only three persons above eighteen years of age to two persons below that age in the district. I have no means of forming an opinion as to whether this result is or is not likely to be near truth.

Whilst an increase of 351,639 is observable in the population of the whole district, there are parts of the district, chiefly in Circle 1, where the population appears to have decreased since the last Census; but though I cannot guarantee the correctness of the results obtained, I must say that there is nothing in this decrease that militates against probability, or that tends to throw doubt on the general correctness of the Census. Not having actually tested the correctness of these returns on the spot, I am unwilling to insist that the circumstance of a decrease being shewn in Circle 1 is absolute proof of the trustworthiness of the Census, even for that portion of the district; but Circle 1 is the part of the district which suffered most from the annexation of Oudh, and from the Mutinies. Large numbers of the residents of Oudh used, under the native administration, to take refuge on this side of the Gogra: these people doubtless returned to their homes when Oude was annexed and a fair settlement assessed. Again, the rebel Rajahs of Amorha and Nugger used to entertain large establishments, and have thousands of men in their employ: these persons have not returned to this district since their masters were ousted. A very large increase is apparent in the population of Circle 2. Doubtless many of the former residents of Circle 1 have emigrated into that portion of the district where land was abundant and labor scarce. As Circles 1 and 2 adjoin each other, this emigration could be easily effected. In Circle 1 great distress was felt, owing to the dearness of food during the latter half of 1864; and some hundreds registered themselves as coolies for Demerara, Reunion, and other places.

The decrease in the population of the city of Gorakhpore is, I am told by persons who appear to be deserving of credit, owing partly to the Mutinies and partly to the two successive seasons of great sickness which visited it in 1863 and 1864. Cholera, small-pox, and fever have carried off a very large number of the city people in these two years. Add to this that, owing to the high price of food at the close of last year, many poor people have doubtless left their homes in search of employment.

The only remaining point which appears to call for notice from me is, the cost at which the Census was taken and compiled: the whole expense has been Rs. 63-6-3; and this, I believe, was chiefly expended on the purchase of paper.